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REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 1st May 1915.

CONTENTS.

PAGE.

I.—FOREIGN POLITICS.

Persian neutrality 641
"Japan's move" 642

II.—HOME ADMINISTRATION.

(a)—*Police*—

"Rain of blood in the Cawnpore Machhli Bazar Mosque"—Curious news 642
"Hindu and Moslem" ... ... *ib.*
The Musalmanpara bomb enquiry ... ... *ib.*
"Are not spies irresponsible?"—The Serampore defence party searches 643
"Lawlessness in Barisal" ... ... *ib.*
Crime in Bengal ... ... *ib.*
Dacoities in Bengal ... ... *ib.*
Ditto ... ... *ib.*
"The means of repressing dacoity" ... ... *ib.*
The police and the public 644
Death due to attacks of wild beasts in Assam ... *ib.*
A case in Tippera ... ... *ib.*

(b)—*Working of the Courts*—

Mr. Justice Chaudhuri 644
Ditto ... ... *ib.*
"Sir Henry Cotton and death sentence" ... *ib.*

(c)—*Jails*—

Nil.

(d)—*Education*—

The Dacca University 645
The Hindu University ... ... *ib.*
"*Zulm* in a college boarding"—C. M. S. College *ib.*
"A new campaign of partition" ... ... *ib*
A complaint against Dr. D. P. Sarbadhikary ... 646
"A proposal for re-examination" ... ... *ib.*
"The new arrangement in the Education Department" ... ... *ib.*
The new school at Alipur ... ... *ib.*
"The Dhitra Maktab" ... ... *ib.*

PAGE.

(e)—*Local Self-Government and Municipal Administration*—

A school for training in sculpture in India ... 647
Stipend for Oriental scholars in Bombay ... *ib.*
Malaria ... ... *ib.*
Cholera in the Barrackpore subdivision ... *ib.*
Plague in the United Provinces ... ... *ib.*

(f)—*Questions affecting the Land*—

Settlement in Midnapur 647

(g)—*Railways and Communications, including Canals and Irrigation*—

Suffering of railway passengers for want of water 647
A railway complaint ... ... *ib.*

(h)—*General*—

Sedition in Bengal 648
What is the ground for objection? ... ... *ib.*
The Postmaster-General of Bengal ... ... *ib.*
Mr. J. N. Ray as Press Censor ... ... *ib.*
Ditto ditto ... ... *ib.*
Mr. K. C. De as General Secretary ... ... *ib.*
Mr. K. C. De ... ... *ib.*
"Proposal for extension of medical education" ... *ib.*
"A new medical college" ... ... *ib.*
"Medical education" 649
"The Medical College at Belgatchia" ... *ib.*
Creation of a new medical college ... ... *ib.*
The Defence Act in Bengal ... ... *ib.*
The Defence of the Realm Act 651
Enforcement of the Defence of India Act in Bengal also? ... ... *ib.*
Debate in the Bengal Legislative Council ... *ib.*
Election to Legislative Councils 652
The United Provinces Executive Council ... *ib.*
Ditto ditto ... ... *ib.*
"The industries of Bengal" ... ... *ib.*
Mr. Swan's report 653
Ditto ... ... *ib.*
Ditto ... ... *ib.*

PAGE.

(*h*)—*General*—concluded.

Industries in Bengal 653
"*Swadeshi* arts and industries" ... ... *ib.*
"The *babu* has a home but is, nevertheless, drenched in rain"—Protection and indigo ... *ib.*
"The industrial problem" ... ... *ib.*
"Acknowledge defeat" ... ... *ib.*

III.—LEGISLATION.

Nil.

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

"Distress in Rangpur" 654

PAGE.

VI.—MISCELLANEOUS.

"What will happen?"—Forecast of the results of the war 654
The war 656
Puzzles about the war ... ... *ib.*
"About India" ... ... *ib.*
"The war in Europe" ... ... *ib.*
"Talk of Peace" 657
"Turkey" ... ... *ib.*
"Russia" ... ... *ib.*
"All hopes of Germany blasted" ... ... *ib.*
"A peep into the future" ... ... *ib.*
"The great war in Europe" ... ... *ib.*
"The Dominions Conference" 658
"A truce to all dissensions" ... ... *ib.*
India in the Empire ... ... *ib.*
"Some reflections" 659
"Divine grace and Royal favours" ... ... *ib.*
Ayaz, realise your own worth ... ... *ib.*
The *Sahitya Sammilan* 660
Bengalis and the Anglo-Indian Press ... *ib.*
"The lamp of Chowringhee"—The *Statesman's* abuse of the Bengali public 661

PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[Corrected up to the 1st October 1914.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Assamese.				
1	"Banhi" (P)	Calcutta ...	Monthly ...	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 45 years.	500
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly ...	Nilkantha Barua, Brahmin ...	400
	Bengali.				
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly ...	Kshirod Prasad Vidyabinod, Brahmin ; age 55 years.	700
4	**"Alochana" (P)** ...	Howrah ...	Do. ...	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	"Ananda" (P) ...	Mymensingh ...	Do. ...	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	"Ananda Sangit Patrika" (P).	Calcutta ...	Do. ...	Pratibha Devi, Hindu, Brahmin ; age 45 years.	200
7	"Anantapur" (P) ...	Do. ...	Do. ...	Biraj Mohini Ray, Brahmo ; age 30 years.	500
8	"Anjali" (P)	Do. ...	Do. ...	Krishna Behari Dutta	200
9	"Archana" (P) ...	Do. ...	Do. ...	Keshab Chandra Gupta, Hindu, Baidya ; age about 35 years.	800
10	"Arghya" (P) ...	Do. ...	Do. ...	Amulya Charan Sen, Hindu, Tambuli ; age 37 years.	700
11	"Aryya Chikitsa Pranali" (P).	Do. ...	Do. ...	Jnanendra Nath Gupta, Hindu, Baidya ; age about 39 years.	1,000
12	"Aryya Gaurab" (P) ...	Kishorganj ...	Do. ...	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 49 years.	1,000
13	"Aryya Kayastha Pratibha" (P).	Faridpur ...	Do. ...	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
14	"Aryya Pratibha" (P) ...				
15	"Aryyabartta" (P) ...	Do. ...	Do. ...	Hemendra Prasad Ghosh ...	300
16	"Avasar" (P)	Do. ...	Do. ...	Surendra Chandra Datta, Hindu, Tanti ; age 24 years.	1,600
17	"Ayurveda Bikas" (P) ...	Dacca ...	Do. ...	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 40 years.	60
18	"Ayurveda Patrika" (P) ...	Calcutta ...	Do. ...	Kaviraj Dinanath Kaviratna Sastri, Brahmin ; age 50 years.	700
19	"Ayurveda Prachar" (P) ...	Nadia ...	Do. ...	Kaviraj J. K. Ray, Hindu, Brahmin ; age 38 years.	5,000
20	"Baidya Sammilani" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta ...	1,000
21	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly ...	Surendra Mohan Adhikary ...	500
22	"Baisya Patrika" (P) ...	Jessore ...	Monthly ...	Prasanna Gopal Roy, Hindu, Barui ; age 54 years.	500
23	"Balak" (P)	Calcutta ...	Do. ...	J. M. B. Duncan	5,500
24	"Balyasram" (P) ...	Do. ...	Do. ...	Taraprasanna Ghosh Bidyabinod, Hindu ; age about 36 years.	200

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
25	"Bamabodhini Patrika" (P)	Calcutta ...	Monthly ...	Sukumar Dutt, Brahmo; age 42 years.	700
26	"Bandana" (P) ...	Baidyabati ...	Do. ...	Hemendra Kumar Ray, Hindu, Vaidya; age 27 years.	700
27	"Bangabandhu" (P)	Dacca ...	Do. ...	Ishan Chandra Sen, Brahmo; age 56 years.	150
28	"Bangadarsan" (P) ...	Calcutta ...	Do. ...	Sailes Chandra Mazumdar, Hindu, Brahmin; age 43 years.	600
29	"Bangaratna" (N) ...	Krishnagar ...	Weekly ...	Kanai Lal Das, Hindu, Karmakar; age 30 years.	1,550
30	"Bangavasi" (N) ...	Calcutta ...	Do. ...	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
31	"Bankura Darpan" (N).	Bankura ...	Do. ...	Rama Nath Mukharji; age 53 years	453
32	"Bani" (P) ...	Calcutta ...	Do. ...	Amulya Charan Ghosh; age 35 years.	800
33	"Barisal Hitaishi" (N)	Barisal ...	Do. ...	Durga Mohan Sen, Hindu, Baidya; age 36 years.	625
34	"Basumati" (N) ...	Calcutta ...	Do. ...	Sasi Bhushan Mukherjt and Haripada Adhikary; age 48 years.	19,000
35	"Bhakti" (P) ...	Howrah ...	Monthly ...	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	600
36	"Bharat Laxmi" (P) ...	Calcutta ...	Do. ...	Rabdha Nath De, Subarnabanik; age about 35 years.	1,000
37	"Bharati" (P) ...	Do. ...	Do. ...	Srimati Swarna Kumari Devi, Brahmo; age about 48 years.	1,700
38	"Bharat Chitra" (N) ...	Do. ...	Weekly ...	Pran Krishna Pyne, Hindu, Brahmin	800
39	"Bharatmahila"	Dacca ...	Monthly ...	Srimati Saraju Bala Dutta, Brahmo; age 32 years.	450
40	"Bharat Nari" (P) ...	Calcutta ...	Do. ...	Ananda Chandra Gupta; Baidya ...	1,000
41	"Bhisak Darpan" (P) ...	Do. ...	Do. ...	Rai Sahib Giris Chandra Bagchi ...	250
42	"Bharatbarsha" (P) ...	Do. ...	Do. ...	Amulya Charan Ghosh Vidyabhushan, Kayastha; age 38 years; and Jaladhar Sen, Kayastha, age 50 years.	3,400
43	"Bidushak" (P) ...	Do. ...	Do ...	Kshetra Nath Banerji, Brahmin; age 40 years.	600
44	"Bijnan" (P) ...	Do. ...	Do. ...	Dr. Amrita Lal Sarkar, Satgope; age about 42 years.	300
45	"Bikrampur" (P) ...	Mymensingh ...	Do. ...	Jogendra Nath Gupta, Hindu, Baidya; age 34 years.	200
46	"Birbhum Varta" (N) ...	Suri ...	Weekly ...	Devendra Nath Chakraarti, Hindu, Brahmin; age 40 years.	997
47	"Birbhumi" (P) ...	Calcutta ...	Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin; age 33 years.	1,500
48	"Birbhum Vasi" (N) ...	Rampur ...	Weekly ...	Satkowri Mukherji, Hindu, Brahmin; age 45 years.	700
49	"Brahman Samaj" (P) ...	Calcutta ...	Do. ...	Pandit Basanta Kumar Tarkanidhi...	1,000
50	"Brahma Vadi" (P) ...	Barisal ...	Monthly ...	Manamohan Chakravarti, Brahmo; age 52 years.	660

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
	Bengali—continued.				
51	"Brahma Vidya" (P) ...	Calcutta	Monthly ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
52	"Burdwan Sanjivani" (N).	Burdwan ...	Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 24 years.	400
53	"Byabasay O Banijya" (P)	Calcutta ...	Monthly ...	Sachindra Prosad Ba u, Brahmo ; age 36 years.	900
54	"Chabbis Pargana Vartavaha" (N),	Bhawanipur ...	Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 30 years.	500 to 700
55	"Charu Mihir" (N) ...	Mymensingh ...	Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years	800
56	"Chhatra" (P) ...	Dacca ...	Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 48 years.	500
57	"Chhatra Suhrid" (P) ...	Do. ...	Do. ...	.....	450
58	"Chikitsa Prakas" (P) ...	Nadia ...	Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 28 years.	400
59	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
60	"Chikitsa Tatva Vijnan" (P)	Do. ...	Do. ...	Binode Lal Das Gupta, Vaidya ; age 39 years.	300
61	"Chinsura Vartavaha" (N).	Chinsura ...	Weekly ...	Dina Nath Mukherji, Brahmin ; age 48 years.	1,000
62	"Dainik Chandrika" (N).	Calcutta ...	Three issues a week.	Haridas Dutta, Hindu, Kayastha ; age 43 years.	1,600
63	"Dainik Basumati" (N) ...	Do ...	Daily ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	1,200
64	"Dacca Prakas" (N)	Dacca ...	Weekly ...	Mukunda Vihari Chakravarti, Hindu, Brahmin ; age 42 years.	800
65	"Darsak" (N) ...	Calcutta ...	Do. ...	Satis Chandra Bhattacharji, Brahmin ; age about 39 years.	300
66	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly ...	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P) ...	Do. ...	Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300
68	"Dharma Pracharak" (P) ...	Do. ...	Monthly ...	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 51 years.	2,000
69	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 52 years.	2,500
70	"Dhruba" (P)	Ditto ...	Monthly ...	Birendra Nath Ghosh, Hindu, Kayastha ; age 37 years.	470
71	"Education Gazette" (N) ...	Chinsura ...	Weekly ...	Kumatdeo Mukherji, Brahmin ; age 24 years.	1,500
72	"Faridpur Hitaishini" (N).	Faridpur ...	Do. ...	Raj Mohan Majumdar, Hindu, Vaidya ; age about 77 years.	900
73	"Galpa Lahari" (P) ...	Calcutta ...	Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha ; age 36 years.	1,200
74	"Gambhira" (P) ...	Malda	Bi-monthly ...	Krishna Charan Sarkar, Hindu, Teli ; age about 28 years.	300
75	"Gaud-duta" (N) ...	Do.	Weekly ...	Krishna Chandraa Agrwalla, Hindu, Baidya.	400

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	Bengali—continued.				
76	"Grihastha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha; age 56 years.	500
77	"Hakim" (P)	Do. ...	Do. ...	Masihar Rahaman, Muhammadan; age 31 years.	500
78	"Jangipur Sangvad" (N) ...	Raghunathganj...	Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	100
79	"Sri Gauranga Sevaka" (P)	Murshidabad ...	Monthly ...	Lalit Mohan Banarji, Hindu, Brahmin; age 56 years.	600
80	"Hindusthana" (N) ...	Calcutta ...	Weekly ...	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjika" (N) ...	Rajshahi ...	Do. ...	Kachimuddin Sarkar, Muhammadan; age 41 years.	290
82	"Hindu Sakhá" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
83	"Hitavadi" (N). ...	Calcutta ...	Weekly ...	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N ...	Chittagong ...	Do. ...	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly ...	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	200
86	"Islam-Abha" (P) ...	Dacca ...	Do. ...	Sheik Abdul Majid	1,000
87	"Islam-Rabi" (N) ...	Mymensingh ...	Weekly ...	Maulvi Naziruddin Ahmad, Musulman; age about 34 years.	700
88	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly ...	Jnanatana Kaviraj, Buddhist; age 56 years.	700
89	"Jagaran" (N) ...	Bagerhat ...	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
90	"Jahannabi" (P) ...	Calcutta ...	Monthly ...	Sudhakrista Bagchi, Hindu, Brahmin; age 30 years.	600
91	"Jangipur Samoad" (N) ...	Murshidabad ...	Weekly ...	.....	.....
92	"Janmabhumi" (P) ...	Calcutta ...	Do. ...	Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300
93	"Jasohar" (N) ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P)	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo; age 39 years.	500
95	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi; age about 35 years.	About 2,000
96	"Jyoti" (N)	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Bramin; age 46 years.	2,000
97	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin; age 47 years.	350
98	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin; age 49 years.	500
99	"Kangal" (P)	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan; age 20 years.	100
100	"Kanika" (P)	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150
101	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar; age 43 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
102	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly ...	Pratap Chandra Mukharji, Hindu, Brahman; age 69 years.	500
103	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly ...	Upendra Nath Mitra, Hindu, Kayastha; age 32 years.	750
104	"Khulnavasi" (N) ...	Khulna ...	Weekly ...	Gopal Chandra Mukharji, Hindu, Brahman; age 53 years.	350
105	"Krishak" (P) ...	Calcutta ...	Monthly ...	Nikunja Bihari Datta, Kayastha; age 40 years.	1,000
106	"Krishi Samvad" (P) ...	Dacca ...	Do ...	Nishi Kanta Ghosh, age about 45 years.	1,000
107	"Kshristya Bandhav" (P) ...	Do. ...	Do. ...	Mathura Nath Nath, Christian; age about 50 years.	500
108	"Kushadaha" (P) ...	Do. ...	Do. ...	Jagindra Nath Kundu, Hindu, Brahma; age 36 years.	500
109	"Mahajan Bandhu" (P) ...	Do. ...	Do. ...	Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400
110	"Mahila" (P)	Do. ...	Do ...	Revd. Braja Gopal Neogi, Brahma; age 59 years.	200
111	"Mahila Bandhav" (P) ...	Do. ...	Do. ...	Miss K. Blair; age 60 years ...	500
112	"Mahishya Mahila" (P) ...	Do. ...	Do. ...	Srimati Krishna Bhabani Biswas ...	300
113	"Mahisya Samaj" (P) ...	Do. ...	Do. ...	Narendra Nath Das, Hindu, Kaivarta	200
114	"Mahisya-Suhrid" (P) ...	Diamond Harbour	Do. ...	Haripada Haldar, Hindu, Kaivarta; age 81 years.	350
115	"Malancha" (P) ...	Calcutta ...	Do. ...	Kali Prasanna Das Gupta; Hindu, Vaidya; age 45 years.	2,000
116	"Malda Samachar" (N) ...	Malda ...	Weekly ...	Kaliprasanna Chakravarty, Hindu Brahmin.	1,100
117	"Malancha" (P) ...	Calcutta ...	Monthly ...	Kali Prasanna Das Gupta ...	.....
118	"Manasi" (P) ...	Do. ...	Do. ...	Subodh Chundra Dutt and others, Hindu, Kayastha; age 39 years.	2,000
119	"Mandarmala" ...	Do. ...	Do. ...	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	400
120	"Medini Bandhab" (N)	Midnapore ...	Weekly ...	Gossaindas Karan, Hindu, Satgope; age 25 years.	500
121	"Midnapore Hitaishi" (N).	Do. ...	Do ...	Manmatha Nath Nag, Hindu, Kayastha; age 38 years.	1,700
122	"Moslem Hitaishi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	6,300
123	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman; age 29 years; and Maulvi Akbar Khan.	About 7,000
124	"Mukul" (P)	Do. ...	Monthly ...	Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
125	"Murshidabad Hitaishi" (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
126	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
127	"Nandini" (P) ...	Howrah ...	Do. ...	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 31 years.	500
128	"Natya Mandir" (P) ...	Calcutta ...	Do. ...	Mani Lal Banerji, Hindu, Brahmin; age 30 years.	700

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
129	"Navya Banga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 25 years.	400
130	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji, Brahman ; age 47 years.	2,800
131	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahma ; age 61 years.	1,000 to 1,500
132	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahma ; age 45 years.	500
133	"Nirjhar" (P)... ...	Calcutta ...	Quartely ...	Srish Chandra Ray, Kayastha ; age about 50 years.	500
134	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 30 years.	500
135	"Pabna Hitaishi" (N)	Pabna ...	Do. ...	Basanta Kumar Vidyabinoda Bhattacharyya, Hindu, Brahman.	650
136	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
137	"Pallivashi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahman ; age 49 years.	200
138	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 43 years.	500
139	"Pantha" (P)	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	800
140	'Pataka" (P)	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	500
141	"Prabahini" (N) ...	Do. ...	Weekly ...	Amarendra Nath Ray, Hindu, Baidya; age about 27 years.	4,000
142	"Prachar" (P) ...	Jayanagar ...	Monthly ...	Revd. G. C. Dutt, Christian ; age 47 years.	1,400
143	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kaivarta Brahmin ; age 31 years.	170
144	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	750
145	"Prabhat" (P) ...	Do. ...	Do. ...	Devendra Nath Mitra ...	200
146	"Prakriti" (P) ...	Do. ...	Do. ...	Devendra Nath Sen	1,000
147	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Joges Chandra Chowdhuri, Brahman	800
148	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Goals, age 44 years.	575
149	"Pratikar" (N) ...	Berhampore ...	Do. ...	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 66 years.	506
150	"Pratima" (P) ...	Calcutta ...	Monthly ...	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
151	"Prativasi" (P) ...	Do. ...	Do. ...	Satya Charan Mitra, Kayastha ; age 32 years.	500
152	"Pravasi" (P) ...	Do. ...	Do. ...	Ramanunda Chatterji, M.A., Brahmo ; age 55 years.	5,000
153	"Priti" (P)	Do. ...	Do. ...	Pransankar Sen, M.A., Hindu, Baidya ; age 30 years.	300
154	"Puhpodyan" (P) ...	Do. ...	Do. ...	Jnanendre Nath Bose ...	200
155	"Rahasya Prakar" (P) ...	Do. ...	Do. ...	Purna Chandra De, Subarnabanik ; age 33 years.	300
156	"Rajdut" (P)	Do. ...	Do. ...	Rev. Rasra Maya Biswas, Christian; age 31 pears.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
157	"Rampur Darpan" (N) ...	Rangpur ...	Weekly ...	Sarat Chandra Majumdar, Hindu, Brahmin ; age 47 years.	400
158	"Rangpur Sahitya Parisad Patrika" (P)	Do. ...	Quarterly ...	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
159	"Ratnakar" (N) ...	Asansol ...	Weekly ...	Abdul Latif, Muhammaden ; age 23 years.	200
160	'Sabuj Patra" (P) ...	Calcutta ...	Monthly ...	Pramatha Nath Chaudhuri, Brahmin ; age about 40 years.	
161	"Sadhak" (P)	Nadia ...	Do. ...	Satis Chandra Viswas, Hindu, Kaivarta ; age 32 years.	200
162	"Sahitya" (P) ...	Calcutta ...	Do. ...	Suresh Chandra Samajpati ; age about 46 years.	3,000
163	"Sahitya Parisad Patrika" (P)	Do. ...	Quarterly ...	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 49 years.	1,800
164	"Sahitya Sanhita" (P) ...	Do. ...	Monthly ...	Shyama Charan Kaviratna, Brahmin; age 60 years.	500
165	"Sahitya Samvad" (P) ...	Howrah ...	Do. ...	Pramatho Nath Sanyal, Hindu, Brahmin ; age 34 years.	3,000
166	"Saji" (P)	Calcutta ...	Do. ...	Kshetra Mohan Gupta ...	300
167	"Samaj" (P)	Do. ...	Do. ...	Radha Govinda Nath	700
168	"Samaj Bandhu" (P) ...	Do. ...	Do. ...	Adhar Chandra Das	450
169	"Samaj Chitra" (P) ...	Dacca ...	Do. ...	Satish Chandra Roy	300
170	"Samay" (N)	Calcutta ...	Weekly ...	Juanendra Nath Das, Brahmo ; age 60 years	700
171	"Sammilani" (P) ...	Do. ...	Quarterly ...	Kunja Behari Das, a barber by caste	200
172	"Sammilani" (N) ...	Do. ...	Fortnightly ...	Kali Mohan Bose, Brahmo ; age about 41 years.	300
173	"Sammilani" (P) ...	Do. ...	Monthly ...	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 46 years.	400
174	"Sandes" (P) ...	Do. ...	Do. ...	Upendra Kishore Roy Chowdhury, Brahmo ; age 45 years.	300
175	"Sanjivani" (N) ...	Do. ...	Weekly ...	Sivanath Sastri, M.A., and others ...	6,000
176	"Sankalpa" (P) ...	Do. ...	Monthly ...	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
177	"Sansodhini" (N) ...	Chittagong ...	Weekly ...	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
178	"Santi" (P) ...	Bikrampur ...	Monthly ...	Sachipati Chatterji, Brahmin ...	500
179	"Saswati" (P) ...	Calcutta ...	Do. ...	Nikhil Nath Roy, Kayastha ; age 49 years.	500
180	"Sansar Suhrid" (P) ...	Do. ...	Do. ...	Sarat Chandra Dev, Kayastha ; age 49 years.	400
181	"Sebak" (P) ...	Dacca ...	Do. ...	Rajani Kanta Guha, Brahmo ; age 44 years.	300
182	"Senapati" (P) ...	Calcutta ...	Do. ...	Revd. W. Carey ; age 57 years ...	200
183	"Serampore" (N) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 34 years.	400
184	"Sisu" (P) ...	Calcutta ...	Monthly ...	Baradakanta Majumdar, Hindu, Kayastha ; age 39 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—continued.				
185	"Saurabha"	Dacca ...	Monthly ...	Kedar Nath Majumdar ...	1,000
186	"Siksha-o-Swasthya" (P) ...	Calcutta ...	Do. ...	Atul Chandra Sen, M.A., B.L., Baidya; age 39 years.	200
187	"Sikshak" (P) ...	Barisal ...	Do. ...	Revd. W. Carey; age 56 years ...	125
188	"Siksha Prachar" (P) ...	Mymensingh ...	Do. ...	Maulvi Moslemuddin Khan Chowdhury; age 36 years.	1,000
189	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
191	"Snehamayi" (P) ...	Dacca ...	Do. ...	Revd. A. L. Sarkar	700
192	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 37 years.	250
193	"Sri Nityananda Sebak" (P)	Murshidabad ...	Do. ...	Avinash Chandra Kavyatirtha, Brahmin; age 46 years.	400
194	"Sri Baishnav Dharma Prachar" (P).	Burdwan ...	Do. ...	Krishna Behari Goswami ...	300
195	"Sri Sri Vaishnava Sangini" (P).	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnab; age 31 years.	600
196	**"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).**	Do. ...	Weekly ...	Rasik Mohan Chakravarti, Brahmin; age 52 years.	16,000
197	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 30 years.	1,000
198	"Suhrid" (N)	Bakarganj ...	Fortnightly ...	Rama Charan Pal, Hindu, Kayastha	.....
199	"Sumati" (P)	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	431
200	"Suhrid" (P)	Calcutta ...	Do. ...	Jatindra Mohan Gupta, B.L., Hindu, Baidya; age 37 years.	300
201	'Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mittra, Brahmo; age 30 years.	900
202	**"Suraj" (N)** ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 39 years.	500
203	"Suhrid" (P)	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 30 years.	200
204	"Surabh" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	300
205	"Swarnakar Bandhav" (P)	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., goldsmith by caste; age 41 years.	500
206	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, M.B. ...	4,500
207	"Tambuli Patrika" (P) ...	Do. ...	Do. ...	Rajendra Nath Som, Tambuli; age 33 years.	600
208	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others, Hindu, Tambuli; age 36 years.	300
209	"Tapaban" (P) ..	Do. ...	Do. ...	Shyama Charan Sarkar, Hindu, Kayastha; age 40 years.	700
210	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., Brahmo; age 40 years.	500
211	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 41 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali—concluded				
212	"Tattwa-bodhini Patrika"...	Calcutta ...	Monthly ...	Rabindra Nath Tagore, Brahmo ; age 52 years.	300
213	"Theatre" (N)* ...	Do. ...	Weekly ...	Moni Lal Banerji, Brahmin ; age about 30 years.	10,000
214	"Toshini" (P) ...	Dacca ...	Monthly ...	Anukul Chandra Gupta, Sastri ; age 42 years.	1,250
215	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 1,000
216	"Triveni" (P)	Basirhat ...	Do. ...	Satis Chandra Chakravarti, Brahmin ; age 40 years	
217	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Afazuddin Ahmad	1,000
218	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha ; age 33 years.	150
219	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda	1,500
220	"United Trade Gazette" (P)	Do. ...	Do. ...	Narayan Krishna Goswami, Brahmin ; age 48 years.	3,000 to 10,000
221	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin ; age 56 years.	300
222	"Utsav" (P)	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others.	100
223	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A., Kayastha ; age 30 years.	900
224	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin ; age 44 years.	400
225	"Vasudha" (P) ...	Calcutta ...	Monthly ...	Banku Behari Dhar, Baidya ...	500
226	"Vijaya" (P)	Do. ...	Do. ..	Manoranjan Guha Thakurta, Hindu, Kayastha ; age 52 years.	700
227	"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 37 years.	2,000
228	"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinash Chandra Gupta, Vaidya ; age 37 years.	1,000
229	"Yogi Sakha" (P) ...	Calcutta ...	Monthly ...	Adhar Chandra Nath, Yogi ; age 50 years.	750
230	"Yubak" (P)	Santipur ...	Do. ...	Yogananda Pramanick, Brahmo ; age 39 years.	300
	English-Bengali.				
231	"Ananda Mohan College Magazine." (P).	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
232	"Bangavasi College Magazine" (P).	Calcutta ...	Do. ...	G. C. Basu	600
233	"Dacca College Magazine" (P).	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
234	"Dacca Gazette" (N)	Do. ...	Weekly ...	Satya Bhusan Dutt Roy, Baidya ; age 47 years.	500
235	"Dacca Review" (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
236	"Fraternern"	Calcutta ...	Quarterly ...	Rev. W. E. S. Holland ...	200
237	"Jagannath College Magazine" (P).	Do. ...	Monthly ...	Rai Lalit Mohan Chatterji Bahadur Brahmo.	900
238	"Rajshahi College Magazine" (P).	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	English-Bengali—concld.				
239	"Rangpur Dikprakash" (N).	Rangpur ...	Weekly	Jyotish Chandra Majumdar, Brahmin ; age 36 years.	300
240	"Sanjaya" (N) ...	Faridpur	Do.	Rama Nath Ghosh, Hindu Kayastha ; age about 41 years.	500
241	"Scottish Churches College Magazine" (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
242	"Tippera Guide" (N) ...	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	500
	Garo.				
243	"Achikni Ribeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips	550
244	"Phring Phring" (P) ...	Do. ...	Do. ...	D. McDonald	400
245	"Agraval"	Do. ...	Do. ...	Chuni Lal Agarwalla	200
	Hindi.				
246	"Bharat Mitra" (N) ...	Calcutta ...	Weekly ..	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,000
247	"Bir Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobey, Hindu, Brahmin ; age 31 years.	1,500
248	Calcutta Samachar (N) ...	Do. ...	Do. ...	Radha Kishen Misser ; Hindu. Brahmin ; age about 40 years.	2,000
249	"Chota Nagpur Dut Patrika" (P).	Ranchi ...	Monthly ...	Revd. E. H. Whitley, Christian ...	450
250	"Dainik Bharat Mitra" (N).	Calcutta ...	Daily ...	Babu Ram Parat Kar, Hindu, Kshatriya ; age 28 years.	800
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya ; age 28 years.	800
252	"Hindi Vangavasi" (N)	Do. ...	Weekly ...	Harikissan Joahar, Hindu, Kshatriya ; age 38 years.	5,500
253	"Jaina Siddhanta Bhaskar" (P).	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin ; age 51 years.	500
255	"Ratnakar" (P) ...	Do, ...	Do. ...	Hari Kissen Joahar, Hindu, Kshatriya ; age 38 years.	1,000
256	"Sevak" (P)	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin ; age 31 years.	500
	Parvatiya.				
257	Gurkha Khabar Kogat" (P)	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 61 years.	400
	Persian.				
258	"Habiul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 62 years.	1,000
	Poly-lingual.				
259	'Printers' Provider" (P) ...	Calcutta ...	Monthly ..	S. T. Jones	500
260	"Sadhu Samvad" (P) ...	Howrah ...	Do. ...	Nilananda Chatterji, B.L. ; age 36 years.	350
	Sanskrit.				
261	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 32 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
	Bengali-Sanskrit.				
262	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	500
263	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 61 years.	940
264	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur	400
	Urdu.				
265	"Al-Hilal" (N)	Calcutta ...	Weekly ...	Maulana Abul Kalem Azad, Muhammadan; age 32 years.	2,000
266	"Al-Hilal" (N)* ...	Do. ...	Daily ...	Maulana Abul Kalem Azad, Muhammadan; age 32 years.	500
267	"Resalut" (N)	Do. ...	Do. ...	Maulvi Golam Hassain, Muhammadan; age about 30 years.	300
268	"Resalut" (P)	Do. ...	Monthly ...	Maulvi Golam Hossain, Muhammadan; age about 30 years.	400
269	"Tandrsut" (P) ...	Do. ...	Do. ...	Dr. Kartik Chandra Bose, Hindu, Kayastha; age 43 years.	500
270	"Negare Bazm" (P) ...	Do. ...	Do. ...	Muhammad Sayed Hossan Askari, M.A.; age 26 years, and another.	400
	Uriya.				
271	"Prachar" (P)	Calcutta ...	Monthly ...	Radha Charan Das	500
272	"Utkal Varta"	Do. ...	Weekly ...	Mani Lal Moharana, Karmakar by caste; age about 50 years.	200

* Suspended.

Additions to, and Alterations in, the List of Indian Newspapers as it stood on 1st October 1914.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Safir" (N)*	Calcutta ...	Daily ...	.....	.....
2	"Rifaquat" (N)* ...	Do. ...	Do. ...	.....	.....
3	"Hablul Matin" (Bengali (N)	Do. ...	Do. ...	.....	.....
4	"Marwari" (N) ...	Do. ...	Weekly ...	.....	.....
5	"Bangali" (N)	Do. ...	Daily ...	.....	.....
6	"Tirmezu" (N) ...	Do. ...	Do. ...	.....	.....

* Suspended.

I.—Foreign Politics.

THE PERSIAN EDITION OF THE HABLUL MATIN April 19th, 1915.

Persian neutrality.

THE Persian edition of the *Hablul Matin* (Calcutta) of the 19th April congratulates the Cabinet of Mashiruddowlah upon their decision to maintain the neutrality of Persia. The Cabinet have also strongly urged the neighbouring Powers to help and reinforce Persia, so that she may be able to maintain her neutrality and in this way serve the cause of peace. The maintenance of the neutrality of Persia will save Asia from being drawn into this war. But if Persia joins in the war the peace of Central Asia will at once be disturbed. Afghanistan will have also to join, and the war will be carried to the confines of India on the one side and to those of China on the other.

There is one thing in this connection which should not be lost sight of. We refer to Germany's sinister interest in Persia with a view to drawing her into the conflict, so that the war may extend towards the Russian, Chinese and Indian frontiers. This will serve the purpose of Germany materially, as it will necessitate the employment of troops by England and Russia in these regions and thus relieve the pressure on Germany. So Germany's anxiety to induce Persia to join in this war cannot but be viewed by England with apprehension. Persia's participation in the war will benefit the Dual Powers as much as it will injure the Allies. Persia should not be influenced by the concessions, similar in nature, promised to her by England on the one side and Germany on the other, and lightly give up the influential position which she occupies at the present time.

We have repeatedly said that in every country political exigencies are liable to changes; for instance, for a century political exigency demanded that England should remain the rival of Russia, but during the last few years that attitude has changed into one of friendship and mutual understanding. Persia cannot remain an exception to this law of mutation of political exigencies. Such considerations as that such and such a country was our friend and it is therefore not meet that we should become her enemy are certainly not such as should influence a statesman's actions. Whatever we are writing is from consideration of the political exigencies of the present moment, without any reference to what happened in the past and what may happen in the future. Persia must remain neutral, but she should bear this fact carefully in mind, that there is greater difficulty in maintaining neutrality than in going to war. She cannot remain neutral to the last unless she raises forces and concentrates them at important points, because without such mobilisation of forces there is no mens of preventing the invasion of her territory. The Powers who are seeking to violate her integrity will certainly endeavour to encroach upon her soil.

The paper suggests that all expenditure on the organisation of the State departments should be stopped or retrenched, and the savings thus effected should be spent on the organisation of the War Office and the military. The revenues of all the departments should be increased and their expenditure curtailed. It further suggests that the tactics of the representatives of the belligerent Powers should be checkmated and all such foreign employees of the State as appear to be biassed in favour of either group of belligerents, should be dismissed because their presence is calculated to do grave harm to Persia. This done, the influence of the foreign representatives in Persia should next be neutralised, because their influence in the country is calculated to excite the feelings of the nation. This object can be achieved by warning the local officers against showing favour to any foreign Power, because such impartiality would be as helpful to the neutrality of Persia as a larger army. Persia must continue neutral unflinchingly, but not in the way she has hitherto remained neutral and disgraced the name of neutrality.

The paper next addresses the statesmen and politicians of England, praises their sagacity and foresight, and remarks that with changes of time, place and circumstances, systems of government also change. It continues :—

"For ages you have been distinguished for political sagacity, and in the domain of politics relinquishment of a part of legal, political and treaty rights

by a Power does not diminish its prestige. We admit that for the last 50 years the influence of the English representatives in Southern Persia, and particularly on the coasts of Persia, has been a waxing and dominant one. But the present political situation requires that Persia should be strengthened as regards her internal affairs, so that she may be able to withstand the attacks of other nations, and this, in its turn, requires that some sort of moral help should be given to her; that is to say, the English representatives in the south should be directed to help the Persian representatives by changing their former policy of humiliating Persia. Although apparently this policy may be injurious to English influence in Persia, it will, as a matter of fact, afford an opportunity to Persia to benefit England by her neutrality. It further suggests that the same advice should be given to Russia. This policy will renew and strengthen the long-standing friendship between the Persian nation and the English Government. The statesmen of England should direct the English representatives to give moral help to Persia and to refrain from such acts in Persia as may serve as a pretext for encroachment by others, so that England may be able to gain the best advantage from Persian neutrality. If they do not do so, it is feared that Persia may be unable to maintain her neutrality and to benefit her friends.

DAINIK BASUMATI, April 21st, 1915.

2. The *Dainik Basumati* (Calcutta) of the 21st April writes :—

"Japan's move."

Japan wants to bring China under her influence. Her object is to unite what is known as the yellow race and make it into a Power which will be able to defy even the Powers of Europe. Japan is making active military preparations for compelling China to listen to her proposal at the point of the sword if necessary, and she will undoubtedly succeed in her resolve. And then the world itself will tremble in fear of her.

II.—HOME ADMINISTRATION.

(*a*)—*Police.*

RESALAT, April 23rd, 1915.

3. The *Resalat* (Calcutta) of the 23rd April publishes the following :—

"Rain of blood in the Cawnpore Machhli Bazar Mosque"—Curious news.

Yesterday (Thursday) at 5 P.M., the time of *Assar* prayer, fresh drops of blood were seen profusely scattered on the floor of the mosque, its ceiling, the newly-erected east and west walls and the portion of the building now demolished. From that time till midnight thousands of Moslems and Hindus—men, women, children and *purdanishin* ladies—came to witness this phenomenon. To-day also from early morning people continue to come.

The Machhli Bazar Mosque is now a place of pilgrimage for the people, without distinction of caste or creed. All sorts of interpretations are being put upon this strange occurrence. God alone knows what it really means.

CHHABIS PARGANA VARTAVAHA, April 20th, 1915.

4. Akinchan Das writes to the *Chhabis-Pargana Vartavaha* (Bhowanipur) of the 20th April to point out that Moslems in Bengal are less denationalised than their Hindu compatriots, and the cow-killing question is the main question which keeps the two communities apart. Now, it is certain that Hindus and Moslems will ultimately unite, for kine are already getting scarce and are not always available for ploughing purposes. How long more will Moslems be able to gratify their perverted taste for beef? How long more will they be able to cause anguish to the Hindus by killing kine? The entire species is coming to the point of extinction. It is this unnecessary destruction of animal life which stands in the way of unity among Hindus and Moslems. Moslems will not come to their senses until the entire bovine species in the country is extinct.

"Hindu and Moslem."

DAINIK CHANDRIKA, April 25th, 1915.

5. The *Dainik Chandrika* (Calcutta) of the 25th April is anxious to learn what the findings of the Musalmanpara Bomb Committee are, and why a young man like Nagendra Nath was implicated in the affair? The paper demurs to the absence of information regarding the matter.

The Musalmanpara bomb enquiry.

6. The *Samay* (Calcutta) of the 23rd April thinks that the search of the houses of some members of the Serampore-Chatra defence party proves how untrustworthy and irresponsible are informers of the police. It, moreover, proves with what distrust the police, regard the people of the country, for otherwise they would not search one's house on the bare information of an irresponsible informer. This distrust on the part of the police for the people explains why the people in their turn distrust the police and are unwilling to help them in their work.

SAMAY, April 23rd, 1915.

"Are not spies irresponsible?"—The Serampore defence party searches.

7. A correspondent of the *Bangavasi* (Calcutta) of the 24th April writes from Bodma, Barisal, that a certain "proclaimed offender" of the place has formed a gang of dacoits consisting of nearly 200 budmashes. This gang is terrorising the whole locality by means of dacoity, murder, incendiarism, outrages on women and so forth, for the perpetration of which they have collected firarms and other weapons. They are even realising taxes from people and also committing four or five dacoities every week, besides burning houses with their inmates, killing plough-cattle, violating women, and so forth. In some cases their deeds are brought to the notice of the police, while in other cases the poor oppressed people silently suffer from a fear of being killed if they dare complain against them. No one dares to openly give evidence against them or even mention their names. People dare not stir out even in daylight with money. The zamindar of the place, Mr. Chhawar Jan Saheb, is also afraid of them and has been obliged to keep one havildar and two constables with two guns in his house. Other people, however, have no weapons for self-defence except *lathis*, so strictly is the Arms Act enforced in the district. The local people prayed to the District Magistrate for a punitive police force to be stationed in the locality at the cost of the budmashes, but as yet to no effect. The attention of Lord Carmichael is drawn to the sufferings of the people and His Excellency is earnestly prayed to do something to relieve them.

BANGAVASI, April 24th, 1915.

"Lawlessnesr in Barisal."

8. The *Dainik Basumati* (Calcutta) of the 24th April writes that crime is fast increasing in Bengal and it has become difficult for the citizens to save their lives and honour and property. Recently a dacoity was committed at Gobardanga. There is a police outpost at Gobardanga with four or five constables, but they are constantly suffering from malaria, fever or dysentery, and it is impossible for them to save the lives and property of the people. Naturally, therefore, dacoities are on the increase.

DAINIK BASUMATI, April 24th, 1915.

Crime in Bengal.

9. The frequency of dacoities in Bengal has made life and property quite unsafe in the mufassal, and the *Dainik Basumati* (Calcutta) of the 21st April finds fault with the police for their inability to put down this particular form of crime. The police have a way of describing dacoities as political, and while they search for dacoits among the *bhadrolok* community, the real dacoits are left to pursue their nefarious career in freedom. Can the public then be expected, asks the paper, to love such a police?

DAINIK BASUMATI, April 21st, 1915.

Dacoities in Bengal.

10. The *Basumati* (Calcutta) of the 24th April writes that dacoits in Bengal are daily showing more and more ingenuity. Recently some of them raided the house of a President Panchayat in the Diamond Harbour Subdivision, saying that they were Germans who had come to loot his property. The fact is our ordinary dacoits are acquiring some modicum of education and that is sharpening their wits but not strengthening their morals. Hence the ordinary police find it increasingly difficult to cope with them. Often they wrongly suspect these offences to be the work of political *bhadrolok* dacoits. In the meantime Government is profuse in its praise of the police, who, like pampered minions, neglect their duties and fail to detect these criminals. How then can the public be expected to appreciate the virtues of the force?

BASUMATI, April 24th, 1915.

Ibid.

11. Referring to the quartering of military police in the area between Magra Hât and Diamond Harbour, the *Sanjivani* (Calcutta) of the 22nd April suggests that since it is not practicable to quarter military police forces in every village, respectable persons should be allowed to keep firearms as a means of protection against dacoits.

SANJIVANI, April 22nd, 1915.

"The means of repressing dacoity."

BANGALI
April 27th, 1915.

The police and the public.

12. The *Bangali* (Calcutta) of the 27th April writes that the reason why the Indian public do not co-operate with the police in detecting crimes is that they are terribly afraid of the latter. Many policemen treat the public with contempt and discourtesy. The police forget that they are servants of the public. The chief of the Baroda Police recently publicly advised his subordinates to regard themselves in this light. But the arrogance of the police will never cease till the authorities cease to show them undue favour as they now do.

DAINIK BASUMATI,
April 20th, 1915.

Deaths due to attacks of wild beasts in Assam.

13. The *Dainik Basumati* (Calcutta) of the 20th April writes that the number of deaths due to attacks of wild-beasts in Assam is rising. Apart from all futile official guesses as to the cause of this rise, the real truth is the lack of firearms in the possession of the people. Since Barisal was disarmed some years ago, wild boars have been seen in the Sadar town itself, while in Jessore town, tigers have sometimes appeared. Will nothing be done to remedy this?

BASUMATI,
April 24th, 1915.

A case in Tippera.

14. The *Basumati* (Calcutta) of the 24th April refers to a case reported by the *Herald* of Dacca, in which a young widow of the Shaha caste, in the Nabinagar thana of the Tippera district, brought a charge of forcible abduction against one Nityananda Shaha and eight others. The Deputy Magistrate who tried the case acquitted Nityananda, but committed some of the others to the Sessions. An appeal by the widow resulted in Nityananda being subsequently committed to the Sessions, but the Sessions Judge let him off, though he commented adversely on the manner in which the case at first was investigated. For instance, he pointed out that some investigating police officers were not summoned as witnesses, and at the Sessions the Crown Prosecutor wanted to cross-examine the police witnesses who were regarded as hostile. The affair seems to merit particular enquiry.

(*b*)—*Working of the Courts.*

BANGALI,
April 24th, 1915.

Mr. Justice Chaudhuri.

15. The *Bangāli* (Calcutta) of the 24th April is glad to learn that the Hon'ble Mr. Justice Ashutosh Chaudhuri will preside over the next Criminal Sessions of the High Court. He is the first Indian to hold this important position in the Calcutta High Court.

BANGALI,
April 27th, 1915.

Ibid.

16. The *Bangali* (Calcutta) of the 27th April thanks Sir Lawrence Jenkins for having selected Mr. Justice Chaudhuri to preside over the next High Court Sessions. It marks the end of a disability due to the colour prejudice. In other High Courts not only have Indian Judges presided over Sessions, but also Indian non-Barrister Judges have been selected for the work.

BANGALI,
April 24th, 1915.

"Sir Henry Cotton and death sentence."

17. The *Bangali* (Calcutta) of the 24th April thanks Sir Henry Cotton and Mr. Swift Macneil for having elicited from the Secretary of State for India a statistical statement of death sentences passed by the law courts in India and shown the public how these courts, excepting those in Bengal, where the High Court exercises a wholesome control over them, show a great leaning towards death sentences. The Indians have never been in favour of taking life for life. In fact they consider such a mode of punishing murder as a sign of barbarity. However that may be, there ought to be no appeals by Government to High Courts against judgments of Sessions Courts passing sentences of imprisonment or transportation on accused persons in murder cases. The present practice in opposed to the British instinct of justice. Besides this, death sentences should always be passed with great caution. For, as human beings, both the judge and the jury are capable of misunderstanding facts and evidence and considering an innocent man guilty. The Penal Code provides for sentences of death as well as transportation in murder cases. Judges should, therefore, generally have recourse to sentences of transportation in such cases.

(*d*)—*Education.*

18. The *Dainik Basumati* (Calcutta) of the 22nd April writes :— DAINIK BASUMATI April 22nd, 1915.

The Dacca University.

The fond dream of the people of Dacca that the Dacca University would be a paragon of its kind has been dispelled. They have now been able to get some idea of what that institution is likely to be, and they have become not a little nervous over the matter. They had at first thought that the Dacca University would attract to it all the students of Eastern Bengal and that the schools and colleges of Calcutta would be abandoned. These folk have now been rudely awakened to the fact that the Dacca University will not be of any use so far as education is concerned. They would not, therefore, be sorry if the scheme were abandoned—for the Dacca people are used to stupendous changes.

19. The *Ratnakar* (Asansol) of the 10th April does not approve of the idea of Government having any control over the Hindu University, and is glad to note that the Musalmans are not going to let their University be run on these lines. There are a number of Universities in India under Government control, but these institutions, do not, as indeed they cannot, give any religious education to Indian youths. The paper, therefore, says that the Hindu and Musalman Universities ought to be independent of Government control. RATNAKAR, April 10th, 1915.

The Hindu University.

20. The *Bangavasi* (Calcutta) of the 24th April publishes a correspondence in which it is complained that the Principal of the C. M. S. College, Calcutta, recently issued an order to the inmates of the Hindu boarding house attached to the College to allow three boys who had previously eaten prohibited food to enter their Kitchen. On the three boys entering the kitchen, all the other Hindu boys of the boarding house refrained from eating the food cooked in it, while the Hindu servants and cook of the establishment left. The complaint is a very serious one. An explanation is expected from the Principal of the College. BANGAVASI, April 24th, 1915.

"*Zulm* in a college boarding"—C. M. S. College.

21. The following is taken from the *Sanjivani* (Calcutta) of the 22nd April :— SANJIVANI, April 22nd, 1915.

"A new campaign of partition."

For some years past Mr. Stapleton, the Inspector of Schools, Dacca Division, has been trying to split up a number of high schools within his jurisdiction. There are in that division 49 high schools in the Dacca district, 27 in Mymensingh, 29 in Faridpur and 20 in Barisal. Of these 115 schools, 27 have not yet been affiliated to the Calcutta University, and 79 do not depend on Government aid. Many of these private schools have 10 classes, though some have 8. Last year Mr. Stapleton tried to break up each of these schools into two, viz., into one high English school with the four higher classes and a middle English school with the lower classes; but the stubbornness of the school authorities made him give up the idea.

For some reason not known to us Government has abolished the minor schools, known as Hardinge schools, which were established in Bengal in 1846. We may mention here that those of our countrymen who are in favour of high education are strongly opposed to minor schools and give preference to high English schools. Every minor school which is under private management is being converted into a high English school. The Government have also issued an order that no high English school in the Dacca Division will be permitted to be affiliated to the University unless it separates itself from the minor school attached to it. This has compelled the authorities of many a minor school to give up all hopes of converting it into a high English school. This state of things is doing serious harm to high education. Then, again, the equipments which Government wants every high English school to possess cost nothing less than thirty to forty thousand rupees, an amount which very few schools can have at their disposal. In some cases, of course, the organisers of certain schools are somehow providing the money, but not with a good grace. No wonder, therefore, that high education is suffering.

The new move of the educational authorities of Dacca is to place two or three lower classes of every high English school under a head master as a separate department. The enormous increase in the number of students is,

we are told, the reason of taking such a step. This increase is due to the increase in the population of the Division and the advance of high education, as well as to the absence of an adequate number of schools. The authorities of every school are ready to cope with this increase, and so we can see no reason why they should be split up. The authorities ought to think of the expenses which such a division would entail, and which would be far in excess of the estimate made by them. These expenses will no doubt prove too much for the schools. Besides, the lower classes will perhaps be removed from the control of the University and in time abolished altogether.

An outcry has of late been raised in this Province against the keeping of more than 500 or 700 boys in a school. The Eton School, however, has 1,000 boys, the Tokio School more than 1,000, and many schools in America more than 2,500. There are many head masters in Bengal who are quite competent to manage a thousand boys, and we are confident that the authorities of no school in the Dacca Division will be frightened by the educational authorities into reducing the number of their students. The District Administration Committee have sounded, so to speak, the death-knell of high education. The resolution which was moved in the Imperial Legislative Council some time ago regarding vernacular education will, if it be carried into effect, be a further menace to high education. We are, therefore, greatly concerned at the proposal of splitting up high English schools.

BASUMATI, April 24th, 1915.

A complaint against Dr. D. P. Sarbadhikary.

22. The *Basumati* (Calcutta) of the 24th April writes that during the recent Easter holidays, when the Bengal Literary Conference met at Burdwan, Dr. Sarbadhikary, the Vice-Chancellor of the University, insisted on keeping the Burdwan School open in order to inspect it. Now, inspecting schools is no part of the Vice-Chancellor's duties, and it was merely an attempt on his part to display his authority by insisting thus on keeping the school open during a holiday.

HITAVADI, April 23rd, 1915.

"A proposal for re-examination."

23. The *Hitavadi* (Calcutta) of the 23rd April writes that at the recent B. A. Examination the questions in Economics were exceptionally stiff, though this difficulty could have been overcome by a little leniency on the part of the examiners. Nevertheless, it is rumoured that the authorities propose to hold a second examination in this subject now, when most of the examinees are away in their villages and Calcutta itself is infected with small-pox and cholera. Will not the Vice-Chancellor reassure the public in this matter early?

JYOTI, April 15th, 1915.

"The new arrangement in the Education Department."

24. The *Jyoti* (Chittagong) of the 15th April quotes a paragraph from the *Dainik Chandrika*, in which the writer, referring to the new arrangement sanctioned by the Secretary of State for India for the Education Department of the Government of India, says that what the country now requires in the matter of education is religious and technical education. Want of religious education is responsible for the creation of a spirit of anarchism among some young men, while the almost universal prevalence of distress among the middle classes is due to want of technical education compelling all educated men to adopt the learned professions or seek service as clerks.

DAINIK CHANDRIKA, April 21st, 1915.

The new school at Alipur.

25. The *Dainik Chandrika* (Calcutta) of the 21st April considers the scheme for a new school at Alipur for rich men's sons as very extravagant. Hereditary aristocrats who were born with golden spoons in their mouths may not hesitate to spend as much as Rs. 25 per month as schooling fee for a son, but the case may be different with a man who, though wealthy, has earned every pice of his wealth by the sweat of his brow.

BIRBHUMVASI, April 22nd, 1915.

"The Dhitra Maktab."

26. Shaikh Jamayet Ali, compositor, *Birbhumvasi* Press, writes in the *Birbhumvasi* (Rampur Hât) of the 22nd April that the establishment of a muktab in village Dhitra, under the Murarai thana, which has a large Musalman population, has removed a long-felt want in the locality. This institution has been founded by the local Musalmans, and the services of a highly qualified teacher have been secured for it. Government is now asked to encourage it with a grant-in-aid.

(e)—Local Self-Government and Municipal Administration.

27. Referring to the statue of Sir Guy Fleetwood Wilson which is about to be erected in the hall of the Imperial Legislative Council, the *Dainik Basumati* (Calcutta) of the 21st April thinks it a pity that sculpture, which attained to perfection in India in ancient times, should now be a lost art. The paper suggests that Government should establish a school for training in sculpture in India.

A school for training in sculpture in India.

DAINIK BASUMATI, April 21st, 1915.

28. The *Nayak* (Calcutta) of the 24th April thanks the Government of Bombay for having sanctioned annual stipends of Rs. 100 each for eight pandits and four maulvis for the advancement of Oriental learning, but considers the amount of the stipend too small and fit more for *baburchis* and *khansamas* than scholars.

Stipend for Oriental scholars in Bombay.

NAYAK, April 24th, 1915.

29. The *Hitavadi* (Calcutta) of the 24th April writes that Bengal will never be free from malaria until the *bhils* are drained and all obstruction to drainage over the whole Province removed. It is a pity that because this is rather expensive work, the authorities are doing nothing in the matter.

Malaria.

HITAVADI, April 24th, 1915.

30. The *Dainik Basumati* (Calcutta) of the 23rd April writes that a severe epidemic of cholera is raging at Dakshineswar and Ariadaha in the Barrackpore subdivision, and adds that such epidemics are due to the contamination of the water of the Hooghly by washings from septic tanks. The paper suggests that latrine refuse from mills situated on the river should be used as manure instead of being allowed to foul the water.

Cholera in the Barrackpore subdivision.

DAINIK BASUMATI, April 23rd, 1915.

31. The high figures of mortality due to plague in the United Provinces have alarmed the *Bangali* (Calcutta) of the 21st April which, consequently, thinks that Government should lay aside all schemes of improvement and reform and devote its whole energy to first freeing the country from plague.

Plague in the United Provinces.

BANGALI. April 21st, 1915.

(f)—Questions affecting the Land.

32. Ashutosh Jana writing to the *Hitavadi* (Calcutta) of the 23rd April on the subject of the Midnapur settlement operations, says that ponds, tanks, pits and other pieces of water included in a raiyat's holding are all exempted from assessment when the rent for that holding is fixed. This is the rule in khas mehal estates. In permanently-settled mehals, the raiyats do not all pay rent at the same rates. It is difficult now for zamindars to prove at what rate each separate holding was actually assessed.

Settlement in Midnapur.

HITAVADI, April 23rd, 1915.

(g)—Railways and Communications including Canals and irrigation.

33. A trustworthy correspondent complains in the *Bangavasi* (Calcutta) of the 24th April that in none of the stations between Sealdah and Gobardanga on the central section of the Eastern Bengal State Railway is there any arrangement for supplying drinking water to passengers.

Suffering of railway passengers for want of water.

BANGAVASI, April 24th, 1915.

34. A correspondent of the *Hitavadi* (Calcutta) of the 23rd April writes that formerly trains touched at Mirpur station, Eastern Bengal State Railway, day and night, but since the opening of the Hardinge Bridge only four trains now touch. This is causing great inconvenience. Let the old arrangement be reintroduced under which the 16 down and 15 up trains also halted here.

A railway complaint.

HITAVADI, April 23rd, 1915.

(*h*)—*General.*

PRABAHINI, April 19th, 1915.

Sedition in Bengal.

35. The *Prabahini* (Calcutta) of the 19th April writes that the account of the seditious movement in Bengal given in the Report of the District Administration Committee is onesided and incomplete. The real fact is that there was no real sedition in Bengal then and there is none now. Such manifestations of hatred as appeared were due to the arrogance of individual Civilians. That arrogance has now ceased and sedition too has now disappeared. If Bengal is governed carefully for some years now, the last vestiges of trouble will vanish from the land. This we can say with confidence.

HITAVADI, April 23rd, 1915.

What is the ground for objection ?

36. The *Hitavadi* (Calcutta) of the 23rd April cannot understand why the subjects of Indian Princes should not be held eligible for the Civil Service Examination when they are sacrificing their lives in this war. They should have the status of British subjects in these maters.

DAINIK BASUMATI, April 21st, 1915.

The Postmaster-General of Bengal.

37. The *Dainik Basumati* (Calcutta) of the 21st April takes exception to the Postmaster-General of Bengal proceeding to Darjeeling to spend the hot weather there at the expense of the Indian tax-payer.

DAINIK CHANDRIKA, April 22nd, 1915.

Mr. J. N. Ray as Press Censor.

38. The *Dainik Chandrika* (Calcutta) of the 22nd April thanks His Excellency Lord Carmichael for appointing an able officer like Mr. J. N. Ray as General Press Censor for Bengal. When the Hon'ble Mr. K. C. De was in charge of the office the spread of seditious ideas was checked in Bengal, for, as a Bengali, he could see things in their true perspective. The paper is confident that Mr. Ray will fully justify his selection for the high appointment.

DAINIK BASUMATI, April 23rd, 1915

Ibid.

39. The *Dainik Basumati* (Calcutta) of the 23rd April also expresses similar sentiments as above.

CALCUTTA SAMACHAR, April 23rd, 1915.

Mr. K. C. De as General Secretary.

40. The *Calcutta Samachar* (Calcutta) of the 23rd April feels highly gratified at the appointment of Mr. K. C. De as General Secretary. The paper says that it cannot but highly praise the abilities with which he discharged his duties as Press Censor during the troublous times of war. Mr. J. N. Ray has now taken his place. He will certainly be helped by the good counsels of his able Muhammadan colleague, Khan Bahadur Abdus Sobhan.

BANGALI, April 21st, 1915.

Mr. K. C. De.

41. The *Bangali* (Calcutta) of the 21st April, is glad at the appointment of Mr. K. C. De as General Secretary to the Government of Bengal.

BANGALI, April 24th, 1915.

"Proposal for extension of medical education."

42. The*Bangali* (Calcutta) of the 24th April thanks the Government of Bengal for its proposal to raise the College of Surgeons and Physicians in Bengal to the status of a recognised medical college, and at the same time prays that a medical school may be attached to it to continue the work which the college in its present form is doing.

DAINIK CHANDRIKA, April 22nd, 1915.

"A new medical college."

43. Referring to the proposed raising of the Albert Victor Medical School to the status of a recognised medical college, the *Dainik Chandrika* (Calcutta) of the 22nd April observes :—

We have always expressed the opinion that Government should give our young men an education which will enable them to earn an honest livelihood without having to hanker after service. The medical profession is a profession which always enables its members to earn a decent living. But so long the Calcutta Medical College has been the only institution for training qualified medical men recognised as such by Government. There are, of course, some medical schools, but men passing out of them have seldom succeeded in securing any good practice or decent employment and most of them have to work as mere compounders. We have on more than one occasion asked Government to establish three more medical colleges in Bengal—one in each of the three districts of Rajshahi, Dacca and Chittagong, besides the Calcutta Medical College. We hear that a medical college will be opened at Dacca —a thing which, we dare say, will be far more useful than the Dacca University. We are now very glad to learn that the Albert Victor Medical School

will be raised to the status of a recognised college, and we heartily thank Lord Carmichael for this boon, the like of which was never granted to Bengal before. His Excellency has shown that he never hesitates to do what is right. The more qualified doctors there are in the province the fewer will be the number of quacks and sellers of patent medicines. We hope that want of funds will not stand in the way of the Albert Victor Medical School becoming a college, for we are sure that Bengalis will not be so niggardly as to refuse to help such a good cause.

DAINIK BASUMATI. April 23rd, 1915.

"Medical education."

44. The *Dainik Basumati* (Calcutta) of the 23rd April voices the same sentiments in an article under the marginally-noted heading.

NAYAK. April 26th, 1915.

"The Medical College at Belgatchia."

45. The *Nayak* (Calcutta) of the 26th April says that the College of Physicians and Surgeons in Bengal is the fruit of honest endeavours on the part of Bengalis to supply a great want of the country. Hence it has prospered, and Government has now desired to turn it into a first class medical college. Almost all other enterprises of the Bengalis, such as the National College and so forth, were inspired by a desire merely to vie with the English. They were the outcomes of whims instead of being the results of a true feeling of patriotism. Hence they have failed.

In conclusion, the writer hopes that the cost of education in the new Medical College at Belgatchia may not be made greater than the cost of education in the College as it now exists. Most boys in this country are unable to pay high fees for education. Moreover, medical men educated in a cheap institution are wont to be very considerate in their demands from patients. And a country like Bengal stands in great need of cheap medical help.

CALCUTTA SAMACHAR. April 24th, 1915.

Creation of a new medical college.

46. The *Calcutta Samachar* (Calcutta) of the 24th April is highly gratified at the action of the Government in raising the Albert Victor School of Medicine to the status of a medical college teaching up to the M. B. Standard.

DAINIK CHANDRIKA. April 25th, 1915.

The Defence Act in Bengal.

47. The *Dainik Chandrika* (Calcutta) of the 25th April writes :—

It is done at last and our minds are now at rest. The Viceroy has ordered the application of the Defence of the Realm Act to the following districts of Bengal, viz. :—

(1) *Burdwan Division.*—Midnapur, Howrah and Hooghly.
(2) *Presidency Division.*—The 24-Parganas and Khulna.
(3) *Dacca Division.*—Dacca, Faridpur, Mymensingh and Barisal.
(4) *Rajshahi Division.*—Rajshahi, Dinajpur, Rangpur, Jalpaiguri and Pabna.
(5) *Chittagong Division.*—Tippera, Noakhali and Chittagong.

We should like to know whether Calcutta has been left out. Calcutta does not belong to the Presidency Division. The older portion of Calcutta is within the jurisdiction of the High Court. The Commissioner of the Calcutta Police is not a subordinate of the Commissioner of the Presidency Division. The District Magistrate of the 24-Parganas has no jurisdiction over Calcutta, excepting certain parts of it, such as Kidderpore, Kalighat, Bhowanipur, the Canal area, Maniktala, Sura, Baranagore, Sinthi, etc. We ask, is the portion of Calcutta which is within the original jurisdiction of the High Court and under the jurisdiction of the Presidency Magistrate to be beyond the range of the Defence Act? If it be so, the law will be in force on one side of the Circular Road while the other will be beyond its pale. Such a half-way measure ought not to have been introduced in Calcutta. This defect should be rectified. Either do not let the law be applied to the area of Calcutta within the jurisdiction of the Calcutta Corporation, or let it be applied to the whole of it. We should think that Calcutta ought to be made an enclave like Delhi. Let the whole area up to Barrackpore on the north, Ballyganj and Tollyganj on the south, the river Hooghly on the west, and Pattipukur and Dum Dum on the east, that is, a little beyond the area provided with filtered water and gas, be placed under a Chief Commissioner and within the original jurisdiction of the High Court. Otherwise the

administration of Calcutta will suffer if such a hotch-potch system be in force in it. It would be well if Lord Hardinge and Lord Carmichael would listen to our suggestion.

There is nothing to be afraid of in the application of the Defence Act to Calcutta. We are satisfied with the way in which the law is being applied to the Punjab. Of the three Commissioners, one is sure to be an Indian, and the judges who will form the tribunal will all be able jurists or lawyers. We are not, therefore, afraid of any injustice being done by such a tribunal. There will not be in Bengal any lack of the discrimination with which Commissioners have been elected in the Punjab; for Lord Carmichael is now the Governor of Bengal and a liberal-minded and just Civilian like the Hon'ble Mr. Kerr is now the Chief Secretary. So we must say that the Bengalis of Bengal have nothing to be nervous about in the application of the new law in Bengal; though, of course, if any clever member of the journalistic community, who can make white look black and black yellow, chooses to raise a pother over the question or to create unnecessary panic, there may be trouble. But there is no such fool among Bengali journalists now, for they are all now anxious to follow the admirable rule of "everybody for himself." Besides, the authorities always keep a sharp eye on them and any slip will mean severe punishment for the guilty person.

One thing, however, we must say and that is, that there is a good deal of difference between the silence which is due to fear for the safety of one's own skin and the silence which is prompted by a regard for the rulers of the country and for their system of administration. One cannot be called loyal if one keep one's mouth shut out of fear of the law or of losing one's service. Nor does Government care anything for such a man. At a time like the present, when a terrible war is raging in Europe and when revolutionary ideas and unrest are spreading everywhere, it should be the duty of every truly loyal person to have faith in the rulers of the country and try to keep the people quiet and restrained. At a time like the present you can be a journalist who is at the same time a loyal British citizen and a man, only if you can help the English whole-heartedly. But if you cannot do so, if you want to be a double-mouthed villain who hides the venom in his bosom under the cloak of ornate language, if you want to appear in one shape before your rulers and in another before your countrymen, you had better, at least for the sake of decency, give up journalism and live the life of a recluse. A Bengali is now the Press Censor, and an experienced officer like Rai Rajendra Chandra Sastri Bahadur is the Bengali Translator. So we must all keep straight; no trickery will do now.

With a terrible war going on in Europe and a spirit of restlessness plainly manifest in Asia, the Indian subjects of the British Raj must not now play a double *rôle* any more. They must now forget the past and stake their all for the welfare of their rulers. Many of us are acting in a crooked way and that is why a law like the Defence Act has become necessary. Those who persist in their crooked ways will be made straight by the law, but those who have been straightforward in their conduct from the very first need fear nothing from the law. Speaking for ourselves, we have called a truce to our differences with our rulers since the 4th August 1914. We were the first to say that we would impliicitly obey our rulers so long as the war would last. When the war is over and peace is established, we may, if necessary, renew our quarrel just as a sort of help to our digestion. But, then, whom shall we quarrel with? Rulers of the old type, such as Sir Frederick Halliday and Sir William Duke, have left India, and with them the last vestige of the Baker-Fraser policy has disappeared. So, we are afraid, when the war comes to an end and peace is restored, the want of a second party to the quarrel will make it unnecessary for us to revive our quarrels.

The new law has not been applied to the districts of Bankura, Birbhum, Burdwan, Bogra, Malda, Murshidabad, Nadia, Jessore and the Sunderbans (*sic*). The whole of North and East Bengal as well as five districts in West Bengal, or in other words, about a half of West Bengal and nearly the whole of East Bengal, have been placed under the new Act. Let us now see how the Commissioners are selected; how many sets of them are appointed; what lucky Indians get these appointments; and how many fishes, big and small, are hauled up in the law's net. There has of late been a dearth of interesting

news about the war, and the enforcement of the new law in Bengal will prevent the publication of anything sensational. So possess your souls in patience—you will hear good news.

DAINIK CHANDRIKA, April 27th, 1915.

The Defence of the RealAmct.

48. The new law, writes the *Dainik Chandrika* (Calcutta) of the 27th April, has become necessary because the existing laws of the land failed to deal out swift justice to persons guilty of the offences of dacoity and political murder. These offences have come to be a real menace to the country's peace, and those who are responsible for the maintenance of this peace could not, therefore, help having recourse to such a measure. It will not do to whine against the law which is but the inevitable atonement for the misdeeds of our own countrymen. It would be quite unfair to criticise the way in which justice may be administered by the Special Tribunal, which will be appointed under the new law, until the Commissioners constituting the Tribunal are selected and begin their work. There is a class of fiery political agitators who, working secretly, poison the minds of young men, spread revolutionary and disloyal ideas in the country and create unrest. Their number is as yet rather small, but it is growing larger and larger, for not only political but also economic causes are serving to swell their ranks with new recruits. It is not possible that the public at large know nothing about the villains who are engaged in this sinful propaganda. But how many members of the public care to come and help the police in running the miscreants to earth? The police are, therefore, compelled to work in the dark, and no wonder that they should be committing occasional blunders which bring ridicule and censure upon them. But is it fair to blame the police? We do not mean to support the police in everything they may do; nor do we say that there are no competent officers in the police. But there is much room for improvement in the police and such improvement cannot be effected in a day. Government are, however, carrying on the work steadily as experience teaches them. As regards the detection of crime, it is very difficult to say how far the new law will help the police in this task or how far it will encourage public co-operation with the police. The Defence Act is meant for the good of the public, and if the public fail to help the police, they must not blame them if an innocent person is made to suffer now and then. Desperate diseases require desperate remedies. It cannot be denied that anarchical crimes are increasing in this country, and we ask those of our fellow-countrymen who parade their loyalty in season and out of season, what they have so far done to check the growth of the mischief. It will do no good to your country if you only keep on criticising the acts of Government. Even supposing that the police are a worthless lot, what have you done yourselves to protect your own lives and properties? You will say that you have no weapons of defence. But have you ever asked Government for the privilege of keeping arms in the way that you should ask? It is not possible for alien rulers to find out which of you are good and loyal and which not. But if you be deserving of trust, and if you in your turn trust your rulers, they are bound to trust you in return. Everything in the world is guided by the rule "give and take." If before complaining of the mote in Government's eye you had turned your admirable energies to the removal of the beam in your own, there would have been very little trouble in the country. It is the clashing of interests—interests of the rulers and the ruled—which does much mischief. But Lords Hardinge and Carmichael are doing their best to remove the mischief, and we ask everyone to help them in their noble task.

CALCUTTA SAMACHAR, April 27th, 1915.

(Enforcement of the Defence of India Act) in Bengal also.

49. Referring to the enforcement of the Defence of India Act in Bengal, the *Calcutta Samachar* (Calcutta) of the 27th April remarks that it remains to be seen whether the Act will succeed in achieving the ends for which it has been enacted. The present Act differs from the existing laws only in the provision it contains for a speedier trial of offences. It is, however, to be hoped that the Tribunals constituted under this Act will sift evidence carefully and convict only really guilty persons.

DAINIK BASUMATI, Ap 20th, 1915.

Debate in the Bengal Legislative Council.

50. Discussing the debate in the Bengal Legislative Council on the Provincial Budget, the *Dainik Basumati* (Calcutta) of the 20th April thanks the Nawab of Murshidabad for advocating sanitary and educational improve-

ment,

It opposes Nawab Syed Nawab Ali Chaudhury's idea of separate schools for Moslems. Primary education should be imparted in the same schools to both communities, so as to foster a national feeling among them. But it cordially supports the Nawab's suggestions in favour of promoting technical education and indigenous industries with State help. Protective duties alone can effectively help the revival of such industries, but apparently Government does not intend to do anything more towards that purpose than institute inquiries and publish reports. It is strange that inspite of the notorious unhealthiness of Bengal, the grant for clearing jungles has not all been spent. In concluding the paper cordially supports the Nawab Syed Nawab Ali Chaudhury's plea in favour of ear-marking for the present the entire proceeds of the Public Works cess made over to District Boards, for the improvement of rural water-supply.

MOHAMMADI, April 23rd, 1915.

Election to Legislative Councils.

51. There is a rumour, writes the *Mohammadi* (Calcutta) of the 23rd April, that Government will soon introduce some reforms in the system of election to Legislative Councils. Considering that Government are fully aware of the gross defects of the present elective system, it would not be wrong to hope that the rumour will prove to be true. We have more than once invited the attention of Government to the defects above mentioned, and we trust that our agitation will bear its fruit at last.

DAINIK BASUMATI, April 22nd, 1915.

The United Provinces Executive Council.

52. The *Dainik Basumati* (Calcutta) of the 22nd April takes exception to the remarks made by Lord Sydenham in connection with the proposal for an Executive Council for the United Provinces, and adds that His Lordship's observations regarding the necessity of increased European supervision in the Police Department have no doubt been prompted by his anxiety to see a large number of Englishmen provided with billets in this country. The paper does not agree with Lord Sydenham's views regarding the Indian public sympathising with anarchists, and says that His Lordship is evidently angry with Indians because of their not bowing to the will of despots like him and Lord Curzon.

DAINIK BHARAT MITRA, April 24th, 1915.

Ibid.

53. The *Dainik Bharat Mitra* (Calcutta) of the 24th April, in continuation of its articles on the subject entitled as noted in the margin, goes on to examine the views of Sir Robert Carlyle and Sir Harcourt Butler about the formation of the Executive Council in the United Provinces. The paper admits that there is a great difference of opinion between Hindus and Muhammadans on certain questions, but it is not prepared to admit that matters have come to such a pass that Hindus and Musalmans will fly at one another's throats as soon as the Executive Council is formed. Sir Harcourt says that he has been 23 years in the United Provinces and that he knows the people very well. He no doubt is an able officer but he has failed to form a correct view of the Hindu-Moslem relationship in the province.

The paper then goes on to deal with the difference of opinion between Hindus and Moslems. Among the uneducated part of the Hindu and Moslem communities the cow question is of supreme importance, while among the educated and semi-educated sections of those Communities the differences are political. The public at large do not take any interest in political questions, such as that of separate electorates.

Lastly, it deals with the opinions of Sir Reginald Craddock, which the paper characterise as quite peculiar to him. He allows a Council for the Governor because he happens to be a man fresh from England who certainly requires advice, but not for the Lieutenant-Governor, who is invariably a Civilian with a knowledge of the country. The paper remarks that this would have been a correct view of the question if the Council had been meant to be a purely advisory body, but that is not a fact as this body has to perform other functions. In the absence of a Council the work is done by a body of men who are in no way personally responsible for it. Under the circumstances Sir Reginald's opinions are altogether wide of the mark.

SANJIVANI April 22nd, 1915.

"The industries of Bengal."

54. The *Sanjivani* (Calcutta) of the 22nd April thanks the Hon'ble Mr. Swan for his admirable report on the development of the industries of Bengal, and hopes that the suggestions he has made regarding the manufacture of glass, matches, etc., will be accepted by Government.

55. The *Dainik Basumati* (Calcutta) of the 20th April, discussing Mr. Swan's recent report on industries, writes that the lack of capital for *swadeshi* industries in the past was largely due to the fact that people were afraid to back with their money *swadeshi* concerns, which were regarded with disfavour by the officials generally. Mr. Swan's report indicates the other causes of the failure of *swadeshi* industries, *e.g.*, inexperience and dishonesty of the promoters, etc. There is much to learn from it and all who love the country should read it carefully.

Mr. Swan's report.

DAINIK BASUMATI, April 20th, 1915.

56. The *Dainik Bharat Mitra* (Calcutta) of the 20th and 21st April reviews at full length Mr. Swan's report and says we hope Government will do something now according to the recommendations put forward by Mr. Swan.

Ibid.

DAINIK BHARAT MITRA, April 20th and 21st 1915.

57. The *Calcutta Samachar* (Calcutta) of the 21st April says :—

Ibid.

CALCUTTA SAMACHAR, April 21st, 1915.

Mr. Swan's report on the state of industries in Bengal should draw the attention of the Marwari traders in Bengal. The time is very opportune, because Marwaris will now be able to work with greater precaution than Bengalis and steer clear of those mistakes which were committed by the latter. The Bengalis had no hope of Government support before. Now there is every prospect of getting Government help by those who will engage in starting new industries. At this time imports from Austria and Germany have ceased, and it would not be wise to give up all these facilities.

58. The *Nayak* (Calcutta) of the 23rd April is reassured and glad to find that Mr. Swan in his new report on industries in Bengal suggests that Government should more actively encourage local industries that it now does. Unless State help is rendered our people are too weak to stand on their own legs.

Industries in Bengal.

NAYAK, April 23rd, 1915.

59. The *Bangavasi* (Calcutta) of the 24th April says that the war in Europe presents a unique opportunity for the development of industries in India. Even Government has bestirred itself in the matter. Although it has not as yet supported any Indian industry with capital, it seems that it will not now hesitate to help any such industry with its patronage. No one can contest Mr. Swan's finding in his report on the revival of industries in Bengal, to the effect that want of Capital and inefficient management are the principal causes which have hindered a proper development of industries in the country. Besides the Marwaris, zamindars are the only people in Bengal who have any capital in their hands. But they can invest their capital more profitably in other ways than in industries. There is also a great want in the country of experts who can efficiently manage new industries.

"*Swadeshi* arts and industries."

BANGAVASI, April 24th, 1915.

What is, however, now most wanted for a revival of industries in Bengal, is Government support. In several European countries, the Governments guarantee dividends to shareholders in many industries. If the Government here does the same thing, the present shyness of private capital will disappear.

60. The *Bangali* (Calcutta) of the 21st April, in the course of a long leader, says that free trade is quite unsuited to the conditions prevailing in India. What India wants is State protection for her industries against foreign competition. For instance, her natural indigo stands in need of protection against foreign artificial indigo. This protection may be given in two ways :—(1) by a prevention of the import of artificial indigo, and (2) by ging to the Indian indigo business the same facilities and privileges for expansion as will be given to the artificial indigo business in England.

"The *babui* has a home but is, nevertheless, drenched in rain"—Protection and indigo.

BANGALI, April 21st, 1915.

61. Referring to the speech of Mr. Lee, the President of the Bihar Industrial Conference, the *Dainik Basumati* (Calcutta) of the 21st April, writes :—

"The industrial problem."

DAINIK BASUMATI, April 21st, 1915.

So at last bitter experience has taught Europeans, as it taught us Indians long ago, that no amount of agitation can persuade Government to change their policy off-hand or succeed in reforming the habits of a nation immediately. But if the agitation is kept up it works out its object slowly and achieves it in the long run. We heartily support Mr. Lee's suggestion regarding the utilising of the currents of our rivers for the generation of electro-motive power for

working machinery in mills and factories. We are pleased with the tribute Mr. Lee has paid to the Indian labourer who, he says, is infinitely superior to the English workman as regards gentleness, thrift, temperate habits and obedience. One seldom hears of Indian workmen going on strike or taking part in bloody riots as English labourers do. We also agree with the views expressed by Mr. Lee regarding the causes which prevent Indian capitalists from investing money in industrial concerns. It is a happy sign of the times that a large number of our young men are eager to receive industrial training and are going to foreign countries for the purpose. But these youths must be provided with employment, and this can only be done by opening mills and factories where their knowledge may be utilised. Our zamindars ought also to devote their attention to the improvement of the agriculture of the country and also to the establishment of small cottage industries.

DAINIK BASUMATI, April 24th, 1915.

"Acknowledge defeat."

62. The *Dainik Basumati* (Calcutta) of the 24th April writes that if sugar is to be manufactured in India on any large scale, State help is necessary. If that is forthcoming, no other difficulty will be experienced, such as supineness on the part of cultivators and so forth. But Government is apparently unwilling to render the necessary assistance as it is opposed to the principle of free-trade. The measures taken by Government here to promote agriculture and industries in our country all lack the earnestness and practicability which characterise such measures in countries, say, like Denmark or Ireland. In those countries, Government experts actually go to the homes of the cultivators and teach them by practical lessons the means of improving the breed of cattle and so forth. Let the methods followed in these two countries be adopted in India and before long there will arise a prosperous population who will ever remain grateful to Government.

V.—Prospects of the Crops and Condition of the People.

MOSLEM HITAISHI, April 23rd, 1915.

"Distress in Rangpur."

63. A correspondent of the *Moslem Hitaishi* (Calcutta) of the 23rd April speaks of the prevalence of severe distress and scarcity of water in the Rangpur district.

VI.—Miscellaneous.

DAINIK CHANDRIKA, April 24th, 1915.

"What will happen?"—Forecast of the results of the war.

64. The *Dainik Chandrika* (Calcutta) of the 24th April has the following:—

No more sensational news of the war is forthcoming. It is true that men are dying in the battlefield, that all possible means are being employed for killing men, that daily thousands of able-bodied young men are perishing in the contest, and that in the last eight months, nearly 15 lakhs of men have been killed, but still this has failed to rouse any special interest among us. The hackneyed news of trench fighting no longer excites our mind and imagination. The war is being fought in Europe, 6,000 miles from India. Those who are dying in it are Englishmen, Frenchmen, Russians, Germans, Sikhs, Pathans, Gurkhas, Rajputs of Northern and Western India and Musalmans of Turkey. We in Bengal are living quite happy, without any anxiety. Some people are, of course, slightly feeling the effect of high prices, but this is far from unbearable. There was a time when 8 maunds of rice sold for a rupee in Bengal, but now one maund of it costs Rs. 8! This change has not come in a day. It has come slowly and gently in a century and a half. Consequently, people do not feel much hardship on account of it, and moreover, no Bengali is dying of starvation. He is dying to-day in the same manner as he has ever been wont to die, namely, of disease, in his bed, and hence this sort of death has no terror for him. Such is the influence of habit that even terrible and extraordinary things do not easily trouble a man if he happens to have got used to them. It is because by the grace of the English we have got railroads, steamers, telegraphy and wireless telegraphy, that we are daily getting news of the war; otherwise it is doubtful whether we would have got them even after every six months.

In Europe also the war is beginning to be looked at as an every-day affair. It is only where battles are actually raging, shells are bursting and men are flying that there is some sort of a commotion. Outside the war-zone life is going on as usual, and people are working, eating and maintaining families. Only they who are fighting have an anxiety. But that anxiety also has lost much of its novelty in eight months. Hence the war has become almost an usual thing, "one among ten ordinary things." Man cannot live without amusement and enjoyment. Hence even at the front soldiers are merry-making, singing and dancing, and then dying when called to death. The war will go on in this way till one party will get tired or be unable to prosecute the war for want of money, and then at length will that party be defeated. England and France are the richest countries in Europe, and Russia has the greatest strength in men. England and France have still all the doors for earning money open to them, and Russia's strength in men is inexhaustible. Hence it can be inferred that Germany will be worsted in this war. What, however, will be our condition—what will be our future—if Germany is defeated and England wins?

It is only people having nothnig to do and having a good digestion—no thought for the present and no shame for the past—who rack their brains about the future simply for whiling away their time. This is why we feel pleasure in thinking about the future. This thought we should analyse as follows:—

(1) This war has removed the veneer of European civilisation. That civilisation has no longer a charming glitter. Specially, the casting of aspersions and indulgence in abuses between the Germans and English have revealed many of their secrets to outsiders. Will the Bengali Babus be still under the charm of European civilisation after all this?

Answer.—Surely they will be. A habit of luxury is a nice thing. Like the habit of opium-eating it sticks to a man. Could the people who had got inured to Musalman civilisation easily get rid of it? They got rid of it in two or three generations through living under the English and receiving English education. Babu Prasanna Kumar Tagore could not shake off the manners of the Musalman aristocracy, although he held a high post under the English. Even Maharaja Sir Jatindra Mohan Tagore kept these manners intact. The European civilisation is, moreover, the civilisation of our rulers. Hence, it is bound to have a charm for the people here.

(2) How will the English treat the Indians after this war? Will the relations between the rulers and the ruled become more intimate than they are now? Will the cherished desire of the Babus for self-government be fulfilled?

Answer.—After this war the relations between the ruling community and the warlike people of India like the Sikhs, Gurkhas, Pathans and Rajputs will become more intimate. The removal of the capital to Delhi will greatly help this consummation. The influence of great lawyers will wane as well as the glory of political agitators. This is proved by the opposition offered by a ruler like Lord MacDonnell to the creation of an Executive Council in the United Provinces. At the bottom of this opposition lies the fact that the ruling chiefs in the province do not want to see an Indian in the Executive Council, on the ground that the members of the Council are entitled to receive almost equal honour and respect with the Lieutenant-Governor, which honour and respect, however, the Chiefs of Gwalior, Rampur and other places and the Talukdars of Oudh are not willing to show to a black native. This indicates what turn the system of administration will take in India. The British House of Lords and the British Cabinet do not want to go against this feeling of the Indian chiefs, and even His Imperial Majesty has hesitated to do so.

Nothing extraordinary will happen. Things will continue pretty much the same as now. Only sensations like those of congresses, conferences, political discussions, constitutional agitations, and so forth in imitation of Englishmen will have to be lessened. The force of the sensations to which Surendra Nath and his party have taught the Indians to be accustomed will

have to be slackened. For like us, the Sikhs, Gurkhas, Pathans, Rajputs and native chiefs do not like this extravagant political agitation. If this political agitation continues briskly in the country, the influence of the Bengali, Madrassi and Mahratta Babus, who are endowed with an extraordinary gift of the gab, will remain intact. But power to these Babus may mean injury to the interest of the fighting classes. Hence we surmise that after this war the Press Act will remain as powerful as now and none of the present repressive measures will be changed. Only the relation between the rulers and the ruled will be a little more cordial, the sepoys will be a little more petted and the powers of the native chiefs will be a little increased. The Babuism of the Babus will receive a check from the changed attitude of the rulers themselves and the awakening of the people. Unless the Babus begin to change their practice from now, they will be losers in the long run. This is our forecast.

DAINIK BASUMATI, April 26th, 1915.

65. The *Dainik Basumati* (Calcutta) of the 26th April writes :—

The war.

Many people imagine that this war will see the end of all wars on earth. This is foolish and incredible. War will never be banished from the earth so long as men continue full of greed as now and are able to accomplish their desires by means of brute force. The *Englishman* newspaper is greatly incensed because President Wilson has proposed that peace should be concluded on the basis of Germany's territorial integrity. And our contemporary is utterly beside himself with wrath because Dr. Lyttelton suggests that after England is victoious she will treat her vanquished enemy with consideration, and for this he is denounced as stupid by the *Englishman*. This shows how utterly perverted our contemporary's brain is. It is all very well for the *Englishman* to talk of smashing up Germany utterly. From his safe retreat in Calcutta he can afford to talk big, for he is not suffering any of the actual horrors of the war. He cannot very well conceive that even after these nine months' struggle, the Allies have not yet been able to penetrate into Germany, whereas Germany has part of Belgium, France and Russia under her heels. The Allies are, of course, winning, but the price of their victories has been terrible. The *Englishman* cannot conceive how terrible it would be, if the loss of life and ammunition which has hitherto taken place is to continue till the Allies have actually entered Germany. All well-wishers of England must wish to avoid such a destruction of English life. Again, even if Germany is utterly smashed up, that does not mean that war will cease in Europe, for the Allies may fall out amongst themselves when their interests clash. So there is nothing to be gained by staking everything on the vanquishing of Germany.

DAINIK BASUMATI, April 20th, 1915.

66. The *Dainik Basumati* (Calcutta) of the 20th April writes that the

Puzzles about the war.

public have generally ceased to persue each day's war news carefully, though they are eager to get any scrap of really interesting information. Such reports as appear in the papers are disjointed and often contradistory. Recently it was said that German warships had been seen on the North Sea. How did they escape the vigilance of the British Fleet guarding the German coasts. Many captains of merchant ships asseverate having seen these ships with their own eyes. Whither are these German ships now gone? Have they managed to conceal themselves somewhere? The German submarines are causing loss of men and money to England by destroying her mercantile marine. It may be piracy, but it is destructive all the same. Can the German warships have come out of the Kiel Canal to help these submarines? If they have, the British Fleet may be confidently expected to destroy them. But so far no naval engagement has been reported. That is a matter of anxiety. And if the German Fleet has not moved out of the Kiel Canal, should not the Admiralty explicitly say so.

HITAVADI, April 23rd, 1915.

67. The *Hitavadi* (Calcutta) of the 23rd April is sorry to hear that while

"About India."

there is a talk about the colonies being consulted as to the terms of peace after the war, nothing is heard about India being consulted. It is true that India is not self-governing, but that is not India's fault. Let not India be utterly ignored in this matter.

NAVYABHARAT, Chaitra, 1321 (B.S.)

68. The *Navyabharat* (Calcutta) for *Chaitra*, 1321 (B.S.), writes :—

"The war in Europe."

Germans hate the English like poison. But still the English have always given them every facility for furthering their commerce. Thanks to free trade German goods

literally covered the Indian market at one time and indeed English merchants could not make a quarter of the profit by selling their wares in India that the Germans used to do. If the Government had encouraged *swadeshi* when it was first started, German commerce would have been driven out of India long ago. But our Government has at last awoke to the necessity of furthering the indigenous trade of India.

Germany is an enemy of India, of England and of the whole world. Peace will not be established in the world until she is defeated. It is not proper to wish even one's bitterest enemy to die, and so we do not wish for Germany's destruction. We rather pray that she may give up her crooked ways and be honoured as a country of savants. But we do not think that the terrible blows which must of necessity be dealt to her in order to crush her, fierce as she is, will result in anything but her destruction.

69. The *Hitavadi* (Calcutta) of the 23rd April writes :— HITAVADI, April 23rd, 1915.

"Talk of Peace." Recently there was some talk of Germany being eager for peace. It is difficult to say how far these reports are true. Germany cannot be so foolish as to imagine that she can have peace now on her own terms. So far the progress of the war has been unfavourable to Germany. The Allies have not suffered so much as she. Even if these reports about Germany seeking peace are true, it is not probable that the Allies will think of peace till they have brought Germany to her knees.

70. The *Dainik Basumati* (Calcutta) of the 21st April understands that DAINIK BASUMATI, April 21st, 1915.

"Turkey." Russia is getting her supply of munitions through Greece, Bulgaria and Roumania. But since Greece and Bulgaria are at heart in favour of Germany, the paper does not think that Russia will be able to do so for a very long time. The British Fleet have again entered the Dardanelles, though it is not yet known what part of Turkey they are bombarding. Turkey, however, is not a weak country any longer. She has now got her æroplanes, which are watching the movements of the British battle-ships and dropping bombs on them, though, of course, without success.

71. The *Dainik Basumati* (Calcutta) of the 20th April writes that DAINIK BASUMATI, April 20th, 1915.

"Russia." apparently Germany intends tiring out the Allies, without making any determined aggressive effort in any direction. They are not making any desperate attempt to humiliate Russia in Poland, as expected, or any similar effort in France, as foretold by Lord Kitchener. The Russians have not yet crossed the Carpathians. On the other hand the Germans have not yet been able to do anything in the Dukhla-Uzjak region, though they and the Austrians surround the Russians on three sides. After this, it is not reasonable to expect Germany to tire out the Allies. In the meantime it is difficult to say what the internal condition of Germany is.

72. The *Moslem Hitaishi* (Calcutta) of the 23rd April says that all the MOSLEM HITAISHI, April 23rd, 1915.

"All hopes of Germany blasted." calculations of Germany on which she depended for her success in a European contest having failed, she had recourse to a scheme of blockading English and French waters. This scheme also has practically failed, for German submarines have so far only destroyed a few English ships while hundreds of ships are weekly coming into English ports. All this indicates that there is absolutely no hope of success for Germany in the present war.

73. The *Nayak* (Calcutta) of the 22nd April publishes a cartoon, under NAYAK, April 22nd, 1915.

"A peep into the future." the marginally-noted heading, in which Germany is represented as a famished and half-dressed man, pointing a gun at Turkey's breast, and the latter, in a semi-nude condition, though still quite fat, as asking Germany to leave him in peace after all that he has done for him (Germany) during the war. Germany, however, tells Turkey that he is starving and must feed on his fat carcass as a fit return for the help he (Turkey) has received from him.

74. The *Dainik Chandrika* (Calcutta) of the 23rd April has the follow- DAINIK CHANDRIKA, April 23rd, 1915.

"The great war in Europe." ing :—

The way in which munitions of war are being manufactured in England leaves no room for doubt that the day is not far off when Germany will be punished for her attrocities in Belgium. There is, however, a class of men, both in this country and in England, who fail to realise the significance of the present situation, because of the absence of timely

intelligence about the war due to all news having to pass through the censors. There are also mischievous men who will not believe all this on principle. We must call that person a fool who is sceptic about the loss of the strength of Germany, Austria and Turkey, simply because Great Britain and her Allies have not been able to show much progress since the fall of Przemysl and the taking of Neuve Chapelle and the bombardment of the Dardanelles. Such men lose sight of the fact that modern warfare is not like the warfare of the ancient times when dramatic *coups* were possible. Both the contending sides are very strong and both are fighting with doggedness. But it is certain that Germany will be crushed before long.

BANGALI, April 23rd, 1915.

"The Dominions Conference."

75. The *Bangali* (Calcutta) of the 23rd April supports the *Englishman's* remarks regarding the importance of India and Egypt being represented at the Imperial Conference which is to be held to consider the terms of peace when the war comes to an end. It is a pity that Imperialists do not care to give any thought to India, which forms such an important asset to the British Empire. The admirable spirit of self-sacrifice which India has shown in the war has led many liberal-minded Englishmen to propose that India should be represented at the Conference. There is, however, nothing in this privilege which may make our countrymen jump out of their skins for joy, though, of course, we must thank the noble-minded Englishmen from whom the idea originated, for the proposal. The *Englishman* describes as preposterous the suggestion made by one of our Indian contemporaries that India should be represented at the Conference by a Government officer, a Hindu and a Musalman. The *Englishman*, true to his traditions, says that only a Government official will be enough to represent the interests of the whole of India at the Conference. But we do not care a bit how India is represented at the Conference, for nothing will persuade the Colonies to treat Indians better than they do now or to make the Government of India espouse the cause of the latter more boldly than at present.

DAINIK BASUMATI, April 23rd, 1915.

"A truce to all dissensions."

76. In an article under the marginally-noted heading, the *Dainik Basumati* (Calcutta) of the 23rd April reproduces Babu Mati Lal Ghosh's presidential address at the Provincial Conference held at Krishnagar, and while fully supporting the suggestions made by him as to the improvement of the sanitation, trade, arts and industries of the country, says that the leading public men of Bengal should exert themselves in the matter instead of living a life of luxury and ease.

DAINIK BHARAT MITRA, April 25th, 1915.

India in the Empire.

77. The *Dainik Bharat Mitra* (Calcutta) of the 25th April, in commenting on Mr. Gilbert Murray's speech on India, says that the war has at least done one good thing. It has dispelled all doubts about India's loyalty. So great a change has come over Anglo-Indian opinion, that even a paper like the *Englishman* does not dare to question the loyalty of Indians. No one now considers India seditious. Some go the length of dubbing a small minority as such, but do not condemn the whole country.

It then goes on to refer to Mr. Gilbert Murray's suggestion about the selection of able Indians for service in England, who will be able to turn out exceptionally able administrators. The paper asks, whether this is possible. When Indians have not got sufficient privileges in the administration of their own country, it is certainly idle for them to expect that they will be allowed to participate in the administration of Britain. The paper admits that many of the old views entertained by the English rulers regarding the administration of India have undergone a change, but do not think that they have altered to such an extent as to be acceptable to the British Parliament. Though we are certainly anxious that Indians should show their administrative ability in England, we do not consider Professor Murray's views as reasonable.

It concludes by saying that when Indians will be considered citizens of the British Empire, not in name only but in reality, then alone will they be able to do something. This will be only possible when India will be granted autonomy of the type enjoyed by the British Colonies. India must be allowed to participate in the Imperial Conferences. Up to this time no Indian representative has had a place in it. The Secretary of State for India is not her proper representative on that body. When India's place in the Empire is determined, she will be the first and foremost when the time for action comes.

78. Chandra Sekhar Sen writes to the *Nabyabharat* (Calcutta) for *Falgun* 1321 B. E., that a crisis seems to be imminent in the relationship between the rulers and the ruled in this country. Mutual distrust is growing and the two communities appear to be drifting wider and wider apart. During the early days of British rule, the rulers promised to devote their energies towards uplifting the people of India. Apparently that wish has now disappeared. Let that pass. We often complain of police oppression, but the police are all recruited from our own people. It is we who exaggerate matters to the officials and encourage them to adopt drastic measures. Who then are to blame? All the trouble will cease if our officials take the trouble to see things with their own eyes, instead of trusting to the second-hand reports of a set of selfish subordinates. It is necessary for this purpose that they should familiarse themselves with the vernaculars thoroughly. As the King-Emperor said, there must be a larger infusion of sympathy into the administration of India if the Empire is to subsist. Let His Imperial Majesty take the government of this country into his own hands, unhampered by Parliament. A collection of men like a panchayat or a Parliament cannot possibly manage an Empire with success. We want a King who will, in our view, be a semi-divine personage, who will rule us like another Ram.

"Some reflections."

NAVYABHARAT, Falgun, 1321 (B.E.)

79. The following is taken from an article which appears in the *Dainik Chandrika* (Calcutta) of the 27th April, under the marginally-noted heading :—

"Divine grace and Royal favours."

The condition of the Bengalis is steadily going from bad to worse. For all that they can do the middle classes cannot find a decent means of earning their livelihood. High prices now rule the day, and they cannot often provide themselves even with the barest necessaries of life. Over and above all this is the question of what may be very aptly described as the buying of husbands for their daughters. Then, again, the Bengalis have become addicted to luxuries, without which they think life not worth living. A Bengali with the magnificent income of Rs. 20 a month considers it beneath his dignity to walk, nor can he think of appearing in public unless his person is amply decked with articles imported from Europe. The very sight of coarse but wholesome food makes him turn up his nose in contempt, and the whole of his income is spent on his dress, conveyance, cigarettes and luxuries. As for the rich, they are too full of their own self-interest to pay a single thought to their country. Your barristers, pleaders, doctors and *kavirajes*, who are literally rolling in wealth, have nothing in their mind but the worship of Mammon. Who then will help the country out of the mire into which it is sinking deeper and deeper? So far as we can see, our own people do not care to do anything for us. Government is, therefore, our only hope. The present generation of our countrymen have no chance of improvement—there is no room for improvement in them. But the future generations must be saved from ruin, if possible. Nothing but divine grace and the kindness of our rulers can do this.

DAINIK CHANDRIKA, April 27th, 1916.

80. The *Resalat* (Calcutta) of the 22nd April publishes the following article from the pen of Wahid Yar Khan Sahib, B.A., Allahabad, under the heading noted in the margin :— :

Ayaz, realise your own worth.

The explanation given to us of the above proverbial saying is as follows :—Ayaz, a slave of Sultan Mahmud, used to confess to having done wrong even when he had done none as a matter of fact. And that is why he was so much honoured that even the Prime Minister was jealous of him. When he was first sold as a slave to the King he was dressed in rags. In the days of his power he used to have a look at his rags and say, "Ayaz, realise your own worth, *i.e.*, Ayaz this is your true position, do not forget it."

We still remember the days when the frame of our mind was such that we very much liked this story. We used to be fascinated with it. In those days slavery was in every fibre and vein of our body. We were slaves politically, morally, religiously and physically—slaves in fact in every conceivable way. In short, slavery was all in all to us. We used to consider Kings as the shadow of God and Rajas and Maharajas as gods. We had accepted this as an article of faith, that God had given them authority to rule over

RESALAT, April 22nd, 1916.

us from eternity. We refer to the days when the bead of slavery was put into our noses, as if to indicate that they were made to rule and we to obey them. We were thus a step in advance of Ayaz the slave. He used to confess to having done wrong even when he had done none. But we used to say, "You make conquests and let the blood of two worlds rest on our shoulders." Our language and our daily habits testify to our moral slavery—thus, *banda zada* (procreated by a slave), *khand zad* (procreated in the house), *apka gulam* (your slave), *qadambosi* (kissing the feet), *palagoon* (obeisance at your feet), *das* (slave), etc.

There was no end to religious slavery. Any man with long robes or sandal-wood paste on his forehead could come and take possession of us great or small. In the name of religion they used to abuse us and we considered it right to kiss their feet and make obeisance. If we ever went on pilgrimage to Ajmer or Muttra, then we were made to feel a world of degradation. We did not feel that at all.

That we are slaves socially requires no mention. We are tightly bound in the chains of custom which do not seem to slacken.

Now Englishmen have come and breathed such *mantras* into our ears that many of the old ideas and cumstoms have disappeared and others are also vanishing. It is the result of our coming in contact with their society that we have come to realise our position as men, to realise that freedom is the natural state of man, which another has no right to interfere with. Rulers and ruled are our own creation. The rulers do not possess any special qualities. We are now rapidly regaining that lost nobility which is our birthright and heritage.

When we refer to Afghanistan, we say that it is a country which is in the first place very difficult to conquer, and even if it be conquered, it would be very difficult to rule, because no man in that country readily submits to slavery. They would lay down their lives rather than stand this. Under the circumstances, who would dare to rule over such a people with a serene mind? But we see that Englishmen have put us even ahead of the Afghans in this respect. Besides teaching us freedom, they have united the country in such a way that no other country can equal it in that respect. This is a service for which it is difficult to express one's gratitude. It is a highly gratifying thing that 32 crore inhabitants of India have become one. The day is now near at hand when India will become her own master, under the protection of England, and no foreigner will ever dream of conquering her.

Now we wish that from our language degrading epithets should disappear. We now detest "*bandegi*." "*Salam*" means that we pray for the wellfare of those whom we have come to see. We feel it highly debasing to salute those who acknowledge our *salams* by nodding their heads, shaking their sticks, and raising their fingers.

The paper concludes by referring to the vast changes which are taking place in the bosom of Indian society and the many changes which have taken place in our social rules and customs. Social tyrannies and moral and religious slavery are fast disappearing..

MOHAMMADI, April 23rd, 1915.

The *Sahitya Sammilan*.

81. Referring to the recent *Sahitya Sammilan* (literary conference) held at Burdwan, the *Mohammadi* (Calcutta) of the 23rd April writes :—

We should try to assert ourselves in the field of literature just as we are doing in the field of politics, in local self-government boards and in Legislative Councils. The number of Bengali-speaking Musalmans in Bengal is larger than that of Hindus. The former have, therefore, a stronger claim upon Bengali literature than the latter though, of course, they must work hard to establish that claim. We ask all Musalmans of Bengal to be prepared to join the next *Sammilan* in large numbers.

DAINIK CHANDRIKA, April 25th, 1915

Bengalis and the Anglo-Indian Press.

82. The *Dainik Chandrika* (Calcutta) of the 25th April writes :—

No amount of kind treatment will make a wicked person give up his vicious ways. And this is the case with the *Statesman*, the *Pioneer* and the *Englishman*. The last named paper has a very deep-rooted grudge against our popular Viceroy, Lord Hardinge. All the three journals never miss an opportunity to revile the Bengali nation. We may leave the *Pioneer* out of

account for, as a journal published outside Bengal, it cannot be expected to know the Bengalis as intimately as the *Statesman* and the *Englishman* can. But is it not strange that the two last named journals should revile the very people who give them their bread. Besides, these two journals often speak against Governors and Viceroys as much as they can with impunity. But then such silly folk are past praying for. We need not explain to anybody what the condition of our country would have been at a time like the present if noble-minded rulers like Lords Hardinge and Carmichael had not been in charge of its affairs. It will not do to part with one's sense to such an extent even for the sake of self-interest. If you must revile the Bengalis, you had better not live on their money; for then no one will accuse you of not being true to your salt.

DAINIK CHANDRIKA April 26th, 1915.

"The lamp of Chowringhee"—The *Statesman's* abuse of the Bengali public.

83. The *Dainik Chandrika* (Calcutta) of the 26th April refers to the anti-Indian bias which is now displayed by the editorial articles of the *Statesman*, which once owed its very existence to Indian support and assistance, and then goes on to say:—

The Defence Act has been applied to Bengal. Government has done what it thought best, and we too said what we thought it right to say. The *Statesman* takes the opportunity to make insinuations against the Bengalis and to give expression to some curious views. Now the British own this Empire, and our rulers will do all that they think necessary to defend its safety. As loyal subjects we shall always support such measures. But writings like those of the *Statesman*, just alluded to, are infused with a venom which causes us acute pain and makes it impossible for us to keep quiet. Indeed, more of the seditious writings of the Bengalis have been directed against the articles in the *Englishman* and the *Statesman* than against measures of Government. As a matter of fact no Bengali paper has published as much reprehensible matter—matter derogatory to the reputation of the British—regarding this war as the *Statesman*. If a Bengali paper had acted in the same way as the *Statesman*, it would have been abolished long ago. The Censor would have been down on us in an instant if we had published a Bengali translation of Bernhardi's article which was published by the *Statesman* on Saturday last. Lord Hardinge has tried to govern us impartially, but so far he has failed to gag the *Statesman*, which has been incessantly abusing him, and whose writings are filling the minds of the entire Bengali public with an anti-British spirit. If we tried to answer one by one the various questions put by the *Statesman* regarding the extension of the Defence Act to Bengal, we would be caught in the meshes of sedition. The authorities would be incensed if we tried to speak the truth. Trouble would arise if we revealed the inner truth about these repeated dacoities now occurring in Bengal and the failure of the police to grapple with them. In the days of Sleeman, Wauchope and Monro, of Girish Ghosh, Iswar Ghoshal and Bakaulla, who coped successfully with dacoities in their time, the facilities for communication in Bengal were few indeed. Nevertheless dacoits were caught in those days. In these days, communications are much improved. Nevertheless dacoities are rapidly increasing. The *Statesman* shuts its eyes to these plain truths and only abuses the public and makes out that the police is perfectly immaculate. Indeed, it ignores the fact that the police have repeatedly been proved by the High Court to be capable of fabricating evidence. If the police fail to arrest criminals, let the public be blamed. It is this foolish idea which is responsible for all the trouble. We can only look on and maintain deferential attitude outwardly. There is nothing else we can do.

RAJENDRA CHANDRA SASTRI,
Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,
The 1st May 1915.

B. S. Press—1-5-1915—67X—189—H. C.

CONFIDENTIAL. No. 18 of 1915

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 1st May 1915.

CONTENTS.

PAGE.

List of Indian-owned English newspapers received and dealt with by the Bengal Intelligence Branch 255

I.—FOREIGN POLITICS.

Nil.

II.—HOME ADMINISTRATION.

(a)—*Police*—

The police and the public 257
The new police enquiry ... ... *ib.*
Ditto ditto *ib.*
The police and the people ... ... *ib.*
Police reform 258

(b)—*Working of the Courts*—

A discharge in the Arms Act case sequel ... 258
Speedy disposal of cases in the High Court ... *ib.*
A departure from ordinary practice... ... 259

(c)—*Jails*—

Nil.

(d)—*Education*—

Girls' education 259
Primary education in Bihar ... ... *ib.*

(e)—*Local Self-Government and Municipal Administration*—

Local self-government and official interference ... 259
Rate-payers' protest meeting at Mymensingh ... 260
The Howrah Municipality ... ... *ib.*
Municipal efficiency ... ... *ib.*

(f)—*Questions affecting the Land*—

Nil.

PAGE.

(g)—*Railways and Communications, including Canals and Irrigation*—

Nil.

(h)—*General*—

Mr. Swan's report on industries 261
Official delay 262
The rigours of the Arms Act ... ... *ib.*
Mr. Swan's report ... ... *ib.*
The Government and our industries 263
The war and political prisoners ... ... *ib.*
Crime in the Bakarganj district 264

III.—LEGISLATION.

The Defence Act and Bengal 264
Ditto ditto. ... ... *ib.*
The Bengal districts under the Public Safety Act *ib.*
Defence of India Act in Bengal 265
The Defence Act in Bengal 266
Ditto ditto, 267

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE

Nil.

VI.—MISCELLANEOUS.

The British Indian Association and political crime in Bengal 267
Dakaities and volunteer organisations ... *ib.*
Our boys and their potentialities 268
The Kidderpur mosques and grave-yards ... *ib.*
Can political agitation beget anarchists ... *ib.*
The *apologia* for the Public Safety Act ... 269
How death penalty can be abolished from India and England 270

CONFIDENTIAL

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[*As it stood on 1st January 1915.*]

NOTE.—**(N.)**—Newspapers. **(P.)**—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	**"Amrita Bazar Patrika." (N.)**	Calcutta ...	Daily ...	Manmatha Nath Banarji, Brahmin ...	1,400
2	"Ananda Mohan College Magazine." **(P.)**	Mymensingh ...	Monthly ...	Kumud Bandhu Chakrabartti, of Jessore, Brahmin.	300
3	**"Bengalee" (N.)** ...	Calcutta ...	Daily ...	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	**"Calcutta Budget" (N.)**	Ditto ...	Do. ...	Hem Chandra Datta, Kayastha, age 48 ...	1,800
5	"Calcutta Journal of Medicine" (The). **(P.)**	Ditto ...	Monthly ...	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto ...	Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). **(P.)**	Ditto ...	Monthly ...	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	**"Calcutta Spectator" (N.)**	Ditto ...	Weekly ...	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." **(P.)**	Ditto ...	Monthly ...	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto ...	Weekly ...	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" **(P.)** ...	Ditto ...	Monthly ...	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended)
12	"Collegian" ...	Ditto ...	Fortnightly	Nripendra Nath De, Kayastha, age 38 ...	1,000
13	"Culture" **(P.)** ...	Ditto ...	Monthly ...	Gan Ch. Ray, Hindu Baidya, age 47 ...	500
14	"Current Indian Cases" **(P.)**	Ditto ...	Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	**"East" (N.)** ...	Dacca ...	Weekly ...	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta ...	Do. ...	Hem Ch. Banarji, Brahmin, age 59 ...	500 (Suspended.)
17	"Food and Drugs" **(P.)**	Ditto ...	Quarterly ...	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" **(P.)**	Ditto ...	Monthly ...	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" **(N.)** ...	Ditto ...	Do. ...	Kalachand Sarkar, Benia, age 33 ...	50,000 (Free distribution.)
20	**"Hablul Matin"** (English edition). **(N.)**	Ditto ...	Weekly ...	Gyan Ch. Ray, Hindu Baidya, age 46 ...	1 000
21	"Health and Happiness" **(P.)**	Ditto ...	Monthly ...	Kartik Ch. Basu, Kayastha, age 46 ...	500
22	**"Herald" (N.)** ...	Dacca ...	Daily ...	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	**"Hindu Patriot" (N.)**	Calcutta ...	Weekly ...	Sarat Ch. Ray, Kayastha, age 47 ...	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta ...	Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto ...	Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto ...	Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	**"Indian Empire" (N.)**	Ditto ...	Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto ...	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto ...	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto ...	Do ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record (The). (P.)	Ditto ...	Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto ...	Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	**"Indian Mirror" (N.)**	Ditto ...	Daily ...	Satyendra Nath Sen, Hindu Baidya age 36.	1,200
34	**"Indian Nation" (N.)**	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 31	800
35	"Indian Royal Chronicle" (P.)	Ditto ...	Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto ...	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto ...		Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	**"Modern Review" (P.)**	Ditto ...		Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	**"Mussalmah" (N.)**...	Ditto ...	Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine (P.)	Ditto ...	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto ...	Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	**"Reis and Rayyet" (N.)**	Ditto ...	Weekly ...	Jogesh Ch. Datta, age 64 ...	350
43	"Review" (P.) ...	Ditto ...	Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	**"Telegraph" (N.)** ...	Ditto ...	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto ...	Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto ...	Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto ...	Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto ...	Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto ...	Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—Home Administration.

(*a*)—*Police.*

337. The *Calcutta Budget* remarks that one reads regularly and systematically of the whitewashing of the police at the hands of the authorities, from the Viceroy downward. No one grudges all the good things that are said of them, or the special favour shown to them. All are fully alive to the difficulties and dangers that stand in the way of the police at the present moment. It is well known that there are many police officers who are both honest and dutiful. Indeed, the courage and devotion with which they perform their dangerous duties, all the time carrying their lives in their hands, is admirable. It is the system rather than the individual officers that should be blamed. The journal wonders if there is a police force anywhere else in the world which has such unlimited powers, or is separated as much from the community at large as the Indian police. It can challenge the Government to prove whether even 10 per cent. of the educated public care to have anything to do with the police or have any confidence in them. Lord Carmichael has said that His Excellency's Government has fixed upon a plan which would prove its sincerity in wishing the establishment of better and more cordial relations between the police and the public. The paper sincerely hopes that it will bring about the anticipated result. Meanwhile, it is eminently desirable that the Government should seek by all reasonable means to array on its side the educated public and, through them, the masses. And this reasonable means is believed to be some measure of confidence in the people and instructions to the police to behave better with the public and attend to their wants and grievances. There should also be some harmony among the different branches of the police themselves. The journal is no believer in mere destructive criticism. It, therefore, points out those remedies which according to public opinion might yet re-establish better relations between the police and the public.

Calcutta Budget, 23rd April 1915.

The police and the public.

338. Speaking of Mr. Gourlay's deputation to enquire into certain questions connected with the history of police reform in Bengal and the relations between the Bengal and the Calcutta Police, the *Bengalee* says that the reference seems to be somewhat uncertain. The enquiry is to be addressed to certain questions connected with the history of police reform. The paper should like to know what these questions are. It thinks the public should be taken into confidence in a matter like this. It confesses that an enquiry into certain questions connected with the history of police reform has the complexion of an academical investigation. But as it is presumed that the Government does not want any such thing, more is implied in the reference than what meets the eye.

Bengalee, 25th April 1915.

The new police enquiry.

339. Mr. W. R. Gourlay, Private Secretary to His Excellency the Governor, has been placed on special duty, writes the *Amrita Bazar Patrika*, to enquire into "certain questions connected with the history of police reform in Bengal and the relations between the Bengal and the Calcutta Police." What the nature of these questions is, the journal has not the slightest conception of: whatever that may be, it congratulates the Government on its selection of Mr. Gourlay to carry on the enquiry, for he is not only an able but a very sympathetic and popular officer. The *Patrika* hopes it will be possible for Mr. Gourlay to ascertain the views of the leading men in Calcutta and the mufassal on the subject of his enquiry and arrive at conclusions which will be approved by the general public.

Amrita Bazar Patrika, 26th April 1915.

Ibid.

340. The *Amrita Bazar Patrika* writes that talking of police reform, Mr. R. B. Gobindcharan, Chief of the Police, Baroda, spoke thus the other day at the annual police sports. The police, said he, should always keep in mind that they were the servants and not the masters of the public and that they should,

Amrita Bazar Patrika, 26th April 1915.

The police and the people.

in all their dealings, behave with perfect courtesy, and then the relationship between the people and the police would improve. That is the remedy. There is nothing new in it. It is known as much in Baroda as in Calcutta. Why is the London police the best in the world? Because they regard themselves as the servants of the people. Why have the Indian police earned such a bad name for themselves? Because they consider themselves as a part and parcel of the Government and try to lord it over those who feed and clothe them. Sir George Campbell and Sir Andrew Fraser did much mischief when, as rulers of Bengal, one of them said that the police were the pet watch dogs of the Government and the other said that the Government was the policeman's friend. So long as the police are not made to realise that they are the servants to help and not harass the people, the relationship between the two will never improve.

INDIAN EMPIRE, 27th April 1915.

Police reform.

341. The name of Mr. Gourlay is one to conjure with, writes the *Indian Empire*. But the *communiqué* is not explicit enough to enable the public to ascertain exactly the wishes of the Government. The question of relations between the police and the public and among the different branches of the police service is rather complicated and requires delicate handling. Once, however, it is satisfactorily solved, not only would it help the cause of peace and order, but what is better, it would do much to remove the discontent that prevails. The journal's confidence in Mr. Gourlay is great, and it now believes Lord Carmichael was right when he said that the step decided upon by Government, when known, would satisfy the public as to the sincerity of Government's wishes to tackle the question properly. The paper will take an early opportunity to place certain facts before Mr. Gourlay which, it sincerely believes, will help him in his enquiry.

(*b*)—*Working of the Courts.*

AMRITA BAZAR PATRIKA, 24th April 1915.

A discharge in the Arms Act case sequel.

342. Speaking of the discharge of Hari Das Datta, accused in what is called the Arms Act case sequel, by the Chief Presidency Magistrate of the Police Court, the *Amrita Bazar Patrika* remarks that the trying Magistrate held that there was no evidence against the accused in support of the charge. If so, why, asks the paper, was the case started against Hari Das and under whose instructions? Of course, no reply to this query will be forthcoming. All the same, the Indian tax-payers cannot pass over the matter silently, for they are vitally interested in it. It goes without saying that if statistics were available of what has been spent within the last few years on what are called political cases, which have ended in the failure of the prosecution, it would demonstrate one fact clearly,—namely, the waste of a very large amount of public money. That being so, it is time that, in the interests of the Government as in those of the Indian tax-payers, more care should be exercised in starting political prosecutions.

AMRITA BAZAR PATRIKA, 24th April 1915.

Speedy disposal of cases in the High Court.

343. An extraordinary feat was performed on Wednesday last, writes the *Amrita Bazar Patrika*, by the Criminal Bench composed of Justices Fletcher and Teunon. Eight criminal appeals were disposed of by their Lordships in about eight hours, that is to say, they managed to finish each appeal in about an hour. Naturally it caused a good deal of sensation in the High Court. What is more, the result of the proceedings is bound to create alarm and consternation in the country. For not one of the appeals was admitted, and the parties who sought for redress from the alleged wrongs of the lower courts were bitterly disappointed. The learned Judges no doubt acted according to their best light, but this railway-speed fashion of disposing of cases has one great disadvantage. It no doubt keeps the file clear, but it does not always secure justice. And the pure and unadulterated administration of justice in all cases should be the first duty of the Criminal Bench in the High Court. Nay, not only should the learned Judges administer justice according to law, which requires a good deal of time, but they should also administer it in such a way as to satisfy the general public.

344. Commenting on the appointment of Mr. Justice Chaudhuri to preside over the approaching criminal sessions of the Calcutta High Court, the *Indian Empire* says it is indeed an anomaly that while Indian members of the Provincial Judicial Service serving as Assistant Sessions Judges are entrusted with Sessions work, experienced Indian Judges of the High Court in the land are denied the power. The journal hopes, however, that henceforward no such invidious distinction will be made between Indian and European Judges.

INDIAN EMPIRE, 27th April 1915.

A departure from ordinary practice.

(d)—*Education.*

345. Mrs. Annie Besant, writing on the education of girls, is right, in the opinion of the *Herald*, in holding that the education of Indian girls must be shaped, guided and controlled by Indians. This appears to be so vitally important that the paper cannot adequately thank Mrs. Besant for her emphatic declaration in regard to this point. The journal objects to the appointment of European mistresses in Indian girls' schools, and even to the appointment of European Inspectresses. Under their guidance teaching is being conducted in some of the schools which is not calculated to do much good to the Indian home. At any rate, people do not at all like the methods pursued by them, and that is sufficient reason to abandon the attempts of controlling the girls' schools by European mistresses, etc. The journal also agrees with Mrs. Besant that wherever possible, the education of girls should be in home-classes or in day-schools. Mrs. Besant is right to hold that boarding schools have many disadvantages. According to Mrs. Besant, literature, art in some form, and science, chiefly as bearing on the hygiene, food-supply of the home, domestic economy, medicine and first aid should find their place in primary and secondary education. Finally the *Herald* desires to draw the attention of Indians to the following lines in Mrs. Besant's article :—" For any education beyond the most elementary, it is obvious that pre-puberty marriage must be abolished. Children married at 7 and 8, at 9 and 10, at 11 and 12, how can they be educated? Made mothers at 13 and 14, children bearing children, of what avail to mention education in the same breath as these? The indecency, the outrage of such marriages are invisible to men and women blinded by evil custom, hypnotised by habit. These helpless victims, sold into slavery by their own fathers to purchased husbands, is it possible that India shall become free so long as this child-slavery remains, and a Hindu girl is, as a Hindu lately said, without apparently any sense of shame, a chattel? Chattel-slavery still existing in a land which we are striving to free!"

HERALD, 20th April 1915.

Girls' education.

346. Remarking on a recent circular issued by the Director of Public Instruction in Bihar and Orissa, prescribing fee rates for adoption in Government middle and primary schools, the *Mussalman* pictures the half-starving raiyats, tradesmen and artisans paying 2 to 8 annas for every lad that they may send to primary schools of a province, of which the illiterates are 93 per cent. of the total population! The journal asks if it is to understand that there has been a reaction amongst the rulers since the days of the late Mr. Gokhale's Bill for free and compulsory education to discourage primary education as much as possible?

MUSSALMAN, 23rd April 1915.

Primary education in Bihar.

(e)—*Local Self-Government and Municipal Administration.*

347. Adverting to the case of magisterial interference with the recent municipal elections at Barisal, the *Bengalee* writes that an open repudiation of the conduct of the Magistrate by the Government and its public condemnation will not weaken the prestige of local authority, but enhance the sense of justice of the Government in the popular mind and vindicate with emphasis its avowed policy to leave the people alone, subject

BENGALEE, 23rd April 1915.

Local self-government and official interference.

to the provisions of the law, in all matters of local self-government. The journal is of opinion that this sort of thing should be put down with a firm hand. Its experience of muffasil municipalities extends to over a period of thirty years, and it is prepared to quote chapter and verse in support of what it says. There is generally speaking a party in almost every municipality which, having little or no popular influence or power within the municipality, seeks to enlist the executive officers on their side, sometimes by misrepresentations, which the latter often accept without testing. Thus is brought into existence a process of official pressure which is not contemplated by the law and is disastrous to the best interests of local self-government. The system of local self-government has been in force since 1885; but really it has made very little advance. The spirit which inspired the great reform has undergone little or no expansion. The journal awaits with interest the promised publication of the resolution of the Government of India on the subject. It regards two conditions as essential to the further advancement of local self-government. In the first place the interference of executive officers with the details of municipal administration should be restricted and confined only to the major heads of the budget. This has been done in the case of four municipalities in Bengal. There is no reason why it should not be extended to all the municipalities in the province. The interference of executive officers with the details of municipal administration is sometimes carried to an irritating point. In the next place the power which the Government now possesses of nominating Commissioners should be altogether given up, and suitable provision made for the adequate representation of minorities. If the Government is not prepared to part with this power which is not too often wisely exercised, it should be restricted by raising the proportion of elected members to three-fourths of the entire body of Commissioners. In any case, there is a general feeling that a further advance in local self-government has become necessary. It is indeed over-due; and the vagaries of executive officers only serve to accentuate the public demand.

AMRITA BAZAR PATRIKA
23rd April 1915.

Rate-payers' protest meeting at Mymensingh.

348. A correspondent of the *Amrita Bazar Patrika* writes to the paper that the whole town of Mymensingh was astir on the 19th instant, when the Secretary of the Mymensingh Rate-payers' Association informed the public that he had come to learn from a reliable source that the Chairman of the Municipality had privately petitioned the Divisional Commissioner, through the District Magistrate, to have the proposed imposition of a house-tax sanctioned by the Government and have it notified in the Government Gazette in the shortest possible time. A representative and large mass meeting was held that same evening when some resolutions were passed.

AMRITA BAZAR PATRIKA.
24th April 1915.

The Howrah Municipality.

349. Commenting on an article from a correspondent complaining of the defective water-supply of Howrah, the *Amrita Bazar Patrika* says that if the rate-payers of the second municipality in the province (with an official Chairman) paying such a high rate of tax have to suffer from water-famine like the helpless villagers, then well may the people of Howrah exclaim—"save us from the boon of a municipality!" The Government blue-books only give us the dry crust of the thing. If every large municipality had a spokesman like this correspondent and similarly pointed out the ugly sores festering within, what a different impression would be created from that created by the Government reports!

CALCUTTA BUDGET.
24th April 1915.

Municipal efficiency.

350. If after every shower of rain, remarks the *Calcutta Budget*, the roads and streets of Calcutta become veritable sheets of thick slimy fluid, and yet supplementary rates, in addition to the high percentage they are already paying are extorted from the rate-payers, surely the latter have a right to complain. Indeed, if ordinary care were bestowed on the roads and on the conservancy, the people might find some justification. But the paper puts it to the responsible rulers whether or not it tends to widen the breach between the white and the black, when the latter find that though the incidence of taxation is the same all over the city, the European quarters are heaven compared to the Indian. Almost every thoroughfare in the northern section has a few patches of dry land, the rest being covered with water during the rains. Such a disgraceful state of things is inconceivable anywhere else except in Calcutta. So far

as the Building Regulations go, the municipality is no doubt quite alert where there is any chance of increasing its income. The whole system is rotten to the core and the public organs fail in their duty when they sleep over the municipal administration of the first city in the Empire. As for the remark that in some measure the administration lies in the hands of the popular representatives, the journal denies it altogether. The Chairman, Deputy Chairman and Secretary are Government officers, and among them they carry on the administration. The Vice-Chairman has little, if any, authority in matters of actual administration. He has the accounts branch to look after and cases to decide. Therefore it is not the Commissioners but the Government to which the rate-payers look up to for redress. The paper believes the Municipal Department of the Bengal Government is in charge of the Indian Member—Nawab Shams-ul-Huda. If he will and can cleanse the augean stable, it is ready to help him with facts and figures. One simple fact will give him an idea of the condition of affairs. Let him require the Chairman, Chief Engineer, District Engineers, Lighting Superintendent, Health Officers and such highly paid officers to submit daily a diary showing the roads, lanes and localities they visit from day to day. And if these diaries are checked with a map of the city before him, the Member or the Government would at once find how well they discharge their trust. The journal writes strongly, because fully 80 per cent. of the population have tangible grievances.

(h)—General.

351. It is pleasing to learn from Mr. Swan, remarks the *Herald*, that in spite of many heart-breaking failures, the last few years have been a period of distinct, if slow, progress in the industrial development of Bengal. There have been so many failures during the last few years that it is not unnatural for the people to be a little pessimistic and doubt their own powers; yet self-confidence is one of the most important factors in the success of an industrial undertaking. If Mr. Swan's report succeeds in reassuring the public mind in this matter, it will do no little good to the country. After a careful inquiry into the successes and failures of the last year, Mr. Swan comes to the conclusion that it is the joint-stock companies which have mostly failed, but the individual concerns have generally been attended with success. A private individual who enters on such an enterprise generally does so because he has a natural inclination for the business and probably some practical knowledge of it. He knows exactly how much capital is at his command, and he cuts his coat according to his cloth. The shareholders of the limited companies expected an industry to spring fully equipped from the promoters' brain. These practical men, realising that they and their workmen must buy experience, have been content to start on a small scale, and to extend slowly as they felt their way, and this is why their experiences have not been so depressing as those of joint-stock companies. The paper is disposed to agree with Mr. Swan in thinking that insufficient capital and inefficient management were the two most important factors which contributed to the failures of joint-stock undertakings in Bengal. The promoters of these companies, handicapped by want of experience, failed to appreciate the danger of starting a business with insufficient capital. In almost every case the paid-up capital fell far short of the nominal capital, yet a beginning was made in the hope that money would be more freely subscribed when it was seen that work had actually started. As regards the management of these companies, the directors were chiefly selected from the professional classes. Many of them were men of great abilities and eminent in their own professions, but they had no opportunity of gaining experience in business methods and finance. In industrial countries, the board of directors of a company includes men with an intimate knowledge of its particular business. Such men were not available in Bengal. Consequently the directors of these companies were hampered by the lack of expert knowledge and advice. This led in some cases to serious results. For instance, one company purchased

Mr. Swan's report on industries.

HERALD. 20th April 1915.

plant which was afterwards found to be useless and which had to be discarded. Mr. Swan seems to be of opinion that for some time to come the industrial development should be on the lines of private individual efforts rather than on joint-stock companies. But this naturally implies a very slow progress. Bengalis are not unaware of the difficulties of a joint-stock company; but they think the Government can help them a great deal in this sphere of activity. It may help them in the formation of companies, and also ensure their success in various ways. Mr. Swan seems, however, to be of opinion that it cannot go so far. He recommends a free extension of Government patronage to articles of local manufacture and demonstrations by Government. Demonstrations will no doubt be of very great help to the people, but when they prove successful, the Government may, the journal thinks, go a step further and help the people to form joint-stock companies.

HERALD. 21st April 1915.

Official delay.

352. The *Englishman's* candid criticism of the delay in publishing Mr. Swan's report will be appreciated, says the *Herald*, by every right-thinking man. The delay is indeed scandalous in view of the importance of the subject. It is to be remembered that this is not the solitary instance of official delay. Every one knows that the proceedings of the Legislative Councils are published in the Gazettes so late that few have the curiosity to go through them at that time. Newspaper reporting of the Council proceedings has never been of a satisfactory nature, and their prompt publication would remove a real inconvenience. It would appear that promptness is a word which is not known to the Indian Bureaucracy.

AMRITA BAZAR PATRIKA, 23rd April 1915.

The rigours of the Arms Act.

353. An esteemed correspondent of the *Amrita Bazar Patrika* writes in the following strain:—"You know, Sir, I was born in a small zamindar family in the district of Jessore. My uncle, the elder brother of my father, was a good shot and so was the elder brother of my mother. Several of my uncles were also good shots. The result was that, when I was 14, I could handle a gun well. I am now an old man of over 50. Under the law, I am exempted from the operations of the Arms Act; but I cannot venture to keep a gun in my house. And do you know why? I have got grown-up sons in my family; if I keep a gun and if a son ventures out with it, the police may catch him by the heel and he may be sent to jail. If I send my gun to another station for repairs in charge of a servant, the servant will be prosecuted and is liable to be sent to jail—that is the present law." The correspondent has so graphically stated the situation that the *Patrika* does not think any further observations are necessary. In connection with the above, the paper might allude to an incident with regard to the Chatra (Serampur) Defence Association. Some of the members approached the District Superintendent of Police for permission to use firearms. The Superintendent in reply told them to drive away the dakaits and thieves with brickbats and *lathis* for the present. He promised to consider the question of allowing them firearms subsequently. Who knows if this "consideration" had not anything to do with the application for search-warrants to find out firearms in the houses of the prominent members?

MUSSALMAN. 23rd April 1915.

Mr. Swan's report.

354. The *Mussalman* writes that Mr. Swan in his report on the industrial development of Bengal approached the subject in a most sympathetic spirit and the suggestions and recommendations he has made as to the resuscitation of the indigenous industries and the remarks he has passed in regard to the failure of the *swadeshi* movement ought to be brought home to those for whom they are intended. He has, it seems, made a correct estimate of the wants, the defects, as well as the capabilities of the Indians so far as the revival of indigenous industries is concerned and he has also pointed out, though very cautiously, the duties of the Government in this connection. At one place Mr. Swan observes that Government has so long failed to do as much as it ought to have done. Though the *swadeshi* movement has been more or less a failure, Mr. Swan points out that there are now a number of industrial concerns, founded by individuals or small syndicates, which are working at a profit, or which have made sufficient progress in the experimental stage to justify confidence in their success. This is very encouraging, though there have been other circumstances which are greatly discouraging. Mr.

Swan points out certain reasons for the failure of the industrial movement, but he has not, apparently out of modesty, stated that insincerity on the part of the bulk of the *swadeshi* workers was one of the causes of the failure of the movement. When the paper speaks of *swadeshi* workers it does not necessarily mean the directors or promoters of *swadeshi* concerns, but the pioneers of the movement. They did not practise what they preached and their examples were followed by the people in general; hence the collapse of the movement. The journal is deliberately of opinion that if the people preferred to use indigenous articles even at a sacrifice, the movement would have succeeded to a great extent, though not completely, inspite of the drawbacks pointed out by Mr. Swan. It would, however, be well if the suggestions made by Mr. Swan be acted up to by those concerned.

HERALD. 23rd April 1915.

The Government and our industries.

355. The *Bengalee* cites a concrete instance, writes the *Herald*, to show how indigenous industries have been treated by the Government. It observes: "For years together one of our match factories could not get the necessary wood. The wood was there in plentiful abundance in the Government forests at Kurseong. The manager prayed and begged, but all in vain. The exacting demands of official routine, and, we fear, the want of official sympathy stood in the way, and for a long time the raw material was not forthcoming." Mr. Swan notes in his report that one match factory has ceased to exist and another is in a fair way towards that fate. If this was really the attitude of the Government, there is nothing to be wondered at in this. The paper does not say that Government wanted to stifle these factories, but the truth cannot be concealed that it did not realise the urgency and importance of actively supporting infant industries. The condition of Bengal would have been a different one had it come to the Bengali's help when the *swadeshi* movement was in full swing.

BENGALEE, 25th April 1915.

The war and political prisoners.

356. Writing to the *Bombay Chronicle*, Mr. Narayen Damodar Savarkar gives the interesting information, writes the *Bengalee*, that some of the political prisoners now undergoing their term of imprisonment in the Andamans have offered to serve at the front with the army, and that these applications have been noted by the authorities. Mr. Damodar Narayen is a brother of Mr. Savarkar who, it will be remembered, was arrested in England for political offences, escaped from Marseilles, was rearrested, tried and convicted and is now working out his sentence in the Andamans. Mr. Savarkar, in the course of his letter, cites the example of Russia, where a general amnesty has been granted to all political prisoners, and, so far as is known, with excellent results. The journal has repeatedly urged that it would be a wise thing for the Government to follow the example of Russia (where the political prisoners are of a much more dangerous character) to pardon the political prisoners wholesale, or at least as many as possible, and to send to the front as many as are willing to volunteer. A little of that courageous statesmanship, for which His Excellency the Viceroy is so eminently distinguished, is needed; and the paper is convinced that it will produce excellent results. It will have a healing effect among these young men who have gone astray. People deplore their crimes and lament that they should have wasted the precious treasure of their lives in the mad adventures in which they took part. But after all, it must be conceded that they are not common malefactors, but men of convictions who have fallen victims to their delusions. They are not the men upon whom kindness is wasted. They are not the men who will not appreciate a kindly act or not repay it with gratitude. Trust them, and they will show that on the whole they deserve to be trusted. Standing face to face with the enemies of the Empire they will fight like the children of the Empire, like the prodigal son come back to his father's fold. Let the experiment be tried—let it be tried cautiously if need be—and the result will justify a trial on even a larger scale. There is time yet for it. There are tides in human affairs which, taken at the flood, lead to fortune. There are crucial moments which, if properly utilised, yield an abundant harvest of good. Here is a splendid opportunity for allaying the monster of anarchism, and it is to be hoped the rulers will rise to the occasion.

HINDOO PATRIOT, 26th April 1915.

357. The district of Bakarganj, says the *Hindoo Patriot*, has long been a source of trouble and anxiety to the local authorities. At one time it used to show year after year an unusually large number of undetected cases of murder—the numerous creeks and channels which intersect the district facilitating the escape of the culprits. Now, however, murder has given place to dakaity and since last January no fewer than 80 cases of dakaity have been reported, to say nothing of the unreported ones. The partial failure of the rice-crop may partly account for the prevalence of dakaity to such an alarming extent, but Bengalis are beginning to think that it is the general failure of the police in bringing the offenders to book, which has acted as a general invitation to bad characters throughout the province to take to dakaity as a simple means of obtaining their livelihood. For dakaity has now become rife in almost all the districts, and the one common factor in all these cases seems to be the practical immunity which is ensured by reason of the inefficiency of the police. It is, however, some consolation to find that the police has at last given up the pretence that these crimes are committed by *bhadralok*. It can no longer be questioned that in the great majority of cases the offenders are ordinary dakaits who do not belong to the *bhadralok* class.

Crime in the Bakarganj district.

III.—LEGISLATION.

TELEGRAPH, 24th April 1915.

358. In view of the danger ahead of the Defence of the Realm Act being put in force in Bengal, the *Telegraph* thanks the *Patrika* for having marshalled out facts and figures to prove the non-criminality of the Benaglis in comparison with other provinces. After noting these figures nobody, the paper believes, will have the hardihood to libel Bengal with criminality of a serious type. The journal, therefore, urges on the Government to think twice before introducing the Defence measure in this presidency. Of course, if the situation actually demands it, it would be the last to array itself on the side of the opposition; but it is not quite convinced of the necessity of taking the drastic step foreshadowed in the closing speech of our popular Governor.

The Defence Act and Bengal.

BENGALEE, 25th April 1915.

359. The *Bengalee* writes that it was a foregone conclusion that the new Defence Act would sooner or later be introduced into Bengal. The reference to this Province in the speech of the Home Member, when introducing the Bill before the Imperial Council, and the visit which he paid immediately after the close of the last legislative session in Delhi to Calcutta, both created this impression in the public mind. The journal had thought that the Government of Bengal would not favour this idea. It feel morally convinced that Lord Carmichael even now has not lent his whole-hearted support to it. But there is a Governor-in-Council as the responsible administrator of the province; and it may be said, without offence, that Lord Carmichael is a somewhat different person "in Council" from what he is himself outside it. Lord Carmichael's Council, like that of Lord Hardinge's, is more than a match for His Excellency. Neither of these statesmen can constitutionally override their Councils. And thereby, there is at present a curious combination of statesmanlike far-sight and bureaucratic narrowness in the public policy. But for this curious combination, the Defence Act would not have come into existence. There might be, perhaps, the proclamation of military law in certain parts of the country, and one does not quite feel sure whether that would not have been preferable to this measure which combines the swiftness of a court-martial, without the innate generosity and open-mindedness of military tribunals, with the forms of an ordinary criminal court, but without the safeguards provided by the appelate courts against possible miscarriage of justice. But whatever justification the Act itself may have had, as a ready-made weapon in the hands of the executive, to meet unexpected emergencies, its introduction in Bengal has absolutely, at least at this moment, not the least shadow of any reasonable justification. Nothing

I id.

has happened since the Cornwallis Square incident that indicates any extraordinary unrest or lawlessness in this province. Dakaities have always occurred. There is absolutely no evidence before the country so far to prove that any large percentage of all recent dakaities is at all political, the work of revolutionaries. The police are evidently unable to cope with the situation, but the police have rarely been credited with any superior detective skill in India. The people are anxious to help them in the prevention of crime; but it has been seen how their offers of help are treated by the Criminal Investigation Department. The Bengal dakaities are the work of small gangs. There is no unrest now in the province. On the contrary, every school of politicians, as well as the general population, are more willing and anxious than ever to help the Government in this crisis of the Empire. There is an evident consciousness growing among all sections of the articulate Bengali community that the future of India can be best secured and furthered through the evolution of a real federal relation with Great Britain and her self-governing dominions, than even through the attainment of any isolated sovereign independence. All these are working for peaceful progress. All these are signs of a new consciousness, which is bound to be, if fully developed and properly handled, a source of great strength both to India and the Empire. To enforce this Act at this juncture is to create new and uncalled-for alarm and distrust in the public mind. The greatest objection against this Act is that it takes away from those who are prosecuted under it, the safeguard which the High Court provides. The journal desires to make a suggestion in this connection, *i.e.*, to appoint the Special Commissioners under the Act, so far as the 24-Parganas is concerned, from the Calcutta High Court, so that the Special Commissioners in other parts of the country may have an ideal to go by. The paper appeals to His Excellency to carry out this suggestion, and assures him that the moral effect of it will be very great.

The Bengal district under the Public Safety Act.

360. After all the provisions of the Public Safety Act have been extended to Bengal, writes the *Bengalee*. The people of this province were hoping against hope that they should be spared the application of this somewhat drastic law. But the visit of Sir Reginald Craddock had made them doubtful and their anticipations have been unfortunately realised. The Act has been extended to by far the larger number of districts in Bengal. Those fortunate districts which have been spared are to be congratulated, but congratulations must be tempered by the thought that at any moment they may be included in the list.

BENGALEE.
26th April 1915.

Defence of India Act in Bengal.

361. As predicted, says the *Amrita Bazar Patrika*, the Defence of India Act has been introduced into Bengal, though suddenly and unceremoniously. The recent murders of two police officers, and the occurrence of what is known as *bhadralok* dakaities, according to Sir Reginald Craddock, mean a revival of anarchism in an acute form, and the terrible Act should, therefore, be fastened on the neck of Bengal. The real situation is, however, quite different. An anarchist movement was really organised in 1908; but it has been practically stamped out of Bengal. As regards the recent crimes, it is not for any political purposes but either for private revenge or for their own safety that some lawless young men, who have converted themselves into ordinary criminals, shot or bombed some policemen to death. It is, however, quite true that private dakaities and burglaries have of late vastly increased which have absolutely no connection with the anarchist movement, and which are due to the incapacity of the police and the disarmament of the villagers. Let the police do its duty properly and let the villagers be supplied with firearms, and this crime will disappear very shortly. It is simply beyond the comprehension of the paper what the new thunderbolt, the Defence of India Act, has to do with the kind of crime that is just now prevailing in Bengal. When introducing the Bill Sir Reginald observed that the measure was "on the lines of the English Defence of the Realm Act." Now the English Act never contemplated including dakaities and murders of private individuals or policemen within its scope. Its main object was to punish political spies who were in communication with the enemies of the Empire. If such a crime be prevalent in Bengal, by all

AMRITA BAZAR PATRIKA,
26th April 1915.

means enforce it here with ferocious rigour. But it looks odd enough that a drastic measure which in England was meant only for grave military offences should be thrust upon the innocent people of Bengal, simply because the police and the executive were incompetent to cope with ordinary dakaities and burglaries. The *Patrika* is quite at a loss to understand how the new Act will help the authorities in grappling with the prevailing crime in Bengal. Unless the real culprits are caught, the dakaities and burglaries will continue to flourish as before. The special court of three Commissioners provided in the Act will no doubt try cases with railway speed, but where is the guarantee that the actual offenders will be placed before them? On the other hand, judging from past experiences, when the police have charged the wrong men will not the innocent, and not the guilty, people be frequently punished? If the Act could put detective skill into the brains of the police Bengalis would hail it with delight. But the police would remain the same; and the only gain would be a form of trial between which and trial by court martial there is very little difference. A relentless policy of repression has been in full swing in India during the last sixteen years, and its people have now well nigh become emasculated. Any further repression produces no effect on them—they don't even wince. There is no stir in Bengal, though a drastic measure, the like of which obtains nowhere in the British Empire, has been undeservedly thrust upon her without rhyme or reason. There were at least two Indian Members in the Supreme Council to protest against the principle of the Press Act of 1910; but, there was none to do so in the case of the present Act, though it is far more terrible. And these members never lose an opportunity of styling themselves as the "representatives" of the people! By the way, if an Act like the Indian Defence Act were needed to stamp out petty dakaities and burglaries. The *Patrika* cannot conceive the nature of the measure that might be required, were the public safety of Bengal really endangered. Verily here is a case of planting a gun to kill a mosquito!

AMRITA BAZAR PATRIKA, 27th April 1915.

The Defence Act in Bengal.

362. Commenting on the extension of the Defence Act to this province, the *Amrita Bazar Patrika* remarks that it has a grim humour about it. Bengal is supposed to be so advanced that the King-Emperor himself thought fit to bestow on it the distinction of a Presidency form of government with a Governor (and a Governor too, like Lord Carmichael), and an Executive Council. Bengal, again, is not liable to the depredations of turbulent frontier tribes, nor is she infested with the alleged anarchically disposed returned Sikh emigrants. Further, there is not a district in Bengal which has not been rendered desolate by malaria and cholera. The only thing that has been wrong with her is an increasing number of dakaities, rather glorified burglaries, owing their genesis mainly to economic causes, and perpetrated by the most ordinary professional bandits, whom any fairly well-organised efficient police could have managed. Does not then, asks the *Patrika*, the application of an Act like the Defence of India Act look like requisitioning a Nasmyth hammer to crack a nut? It is astonishing that His Excellency the Governor, instead of protesting against the introduction of the measure to his Presidency, should have acquiesced in it in the way he has done, specially when it means an indirect slur on his administration. Lords Hardinge and Carmichael might have done some real service to Bengal, if they were not hampered by these Councils. As the *Bengalee* truly says, Their Excellencies cannot oftentimes assert their own rights and are quite helpless in the hands of their colleagues. If one-man rule is bad, more than one-man rule is worse, when they are all autocrats and have no respect for public opinion. Curiously enough, not only the *Bengalee*, but all the Conventionist Congress organs are inordinately enamoured of this Council system which is doing such unmitigated harm to Indian interests. A section of the highly-educated community in the United Provinces bitterly resented the action of the House of Lords in frustrating the attempt of Lord Crewe to fasten an Executive Council round the neck of their Lieutenant-Governor. But if they could consider the question calmly and dispassionately, they would at once realise that Sir James Meston, if left alone, would prove a more beneficial ruler than if he were bound hand and foot with an Executive Council. Constituted as these institutions are, they are not only costly but mischievous. The sooner they are abolished the better for the country. Of course it would be quite a

different thing if the Executive Councils were constructed on popular lines. It is then, and then only, that they can be a real blessing.

INDIAN EMPIRE. 27th April 1915.

The Defence Act in Bengal.

363. Remarking on the introduction of the Defence Act into Bengal, the *Indian Empire* writes that it now rests with the Government of Bengal to appoint Commissioners under the Act for the trial of cases. The paper hopes His Excellency will exercise his discretion in the appointment and thus relieve the public of apprehension. The journal finds no mention of Calcutta among the districts to which the Act has been extended. Is it then to be inferred that the Act is not to be enforced in the metropolis? Or, is Calcutta supposed to be included in the district of the 24-Parganas? That is hardly possible, because both in revenue, executive and judicial matters, it is independent of the Alipur officials. The point should be cleared up to remove misapphehension.

VI.—Miscellaneous.

EAST. 19th April 1915.

The British Indian Association and political crime in Bengal.

364. The British Indian Association, writes the *East*, is the premier and the most important Association in Bengal, and has always exercised a great influence on the public mind, and the Government has also consulted this august body in all questions of public importance. The late Maharaja Sir Jatindra Mohan Tagore was its worthy President for many years. The Maharajadhiraj of Burdwan occupies its presidential chair with a wider experience which he acquired by his visit to Europe. His opinions on the recrudescence of political dakaities with murder, and assassination of public officers in Bengal, have been expressed not a moment too soon, for they were most urgently needed. The journal is in accord with all that the Maharaja had to say, except as regards his proposal to memorialise the Government for the appointment of a mixed Commission. In the humble opinion of the paper, a Police Commission as proposed by the Maharaja can do and will do very little to remedy the evil unless and until there is some tangible improvement in the moral ideas of both the police and the people themselves. The Police Commission of 1905 ascribed the attitude of the people partly to the corruption and inefficiency of the police and partly to defects in the people themselves. "The people of India," they said, "are not generally actively on the side of law and order; unless they are sufferers from the offence, their attitude is generally at the very best one of silent neutrality; they are not inclined actively to assist the officers of the law."

BENGALEE. 23nd April 1915.

Dakaities and volunteer organisations.

365. Speaking of the number of cases of dakaity which have taken place in the 24-Parganas and in the district of Barisal, the *Bengalee* says that so far as it has been able to gather, in not a single case have the culprits been arrested. In many cases they used violence upon their unhappy victims and walked quietly away with the loot. In the 24-Parganas the situation seems to be even more serious. Ten cases have been reported; and here, again, none of the dakaits have been arrested. The presence of young volunteers in two cases saved the situation; and from the report it appears that in one instance, although a Sub-Inspector, a Head Constable, and eight constables were near the place of occurrence, they did nothing. At Kadihati it was the young men of the village who came to the rescue, the dakaits taking to their heels. Again, at Kaithala, news having reached the volunteers that a number of dakaits had appeared, the latter decamped. It appears that the volunteers were doing patrol duty at the time. Now it is very obvious, and the fact has been demonstrated beyond the possibility of a doubt, that the best and perhaps the only means of saving the villages from the depredations of dakaits is by helping to create local volunteer organisations. The Serampur and Chatra defence party were doing excellent service when their work was brought to a close by the foolish house-searches conducted by some idiotic policemen. And in the two cases just quoted the fact is brought home that local volunteers, fired with public spirit and defending their hearths and homes, are the best protectors of the villages, subject to the necessary safeguards. The journal

hopes that wherever the local conditions require it, such organisations will be formed under official patronage and guidance. In view of the repeated dakaities between Mograhat and Diamond Harbour, it has been decided to post armed police in the district. This, the paper fears, instead of touching the evil, will only add to the consternation of the people.

BENGALEE. 22nd April 1915.

Our boys and their potentialities.

366. The *Bengalee* remarks that people talk of anarchism, of political dakaities and kindred crimes. But if the rulers have the courage and the statesmanship—and true statesmanship is essentially a thing of courage—to form a brigade of Indian boys—or boy-scouts—if some work be provided for the adventurous spirits among Indian youths which would satisfy their self-respect and their love of enterprise, the journal fully believes that lawlessness among this class would disappear. Nay more, their civic spirit would be roused—they would feel an added sense of self-respect and honour in belonging to an Empire which has called them to its defence. A new spirit of loyalty and patriotism would move them; not the spirit that hankers after titles and distinctions, but the self-respecting spirit of the true citizen, whose hopes and aspirations, whose thoughts and ideals, whose all in life would be bound up with the great Empire in which he feels that he is somebody. To distrust him, to disarm him, to make reactionary laws to suppress him, only serves to whet the rising spirit that is in him, which developes into insubordination and discontent if it is persistently opposed, but blossoms forth into a radiant and abiding spirit of loyalty, of devotion to the Empire if kindly and wisely fostered and regulated.

MUSSALMAN, 23rd April 1915.

The Kidderpur mosques and graveyards.

367. The *Mussalman* does not know how long the Government of Bengal will keep the Moslem community on the tenter-hooks of suspense in regard to the mosques and grave-yards included in the area acquired by the Commissioners of the Port of Calcutta, for the extension of the Kidderpur Docks. The question has been hanging fire for a long time and the sooner it is finally decided the better it would be both for the Government and the Moslem community, but unfortunately Government has not yet been pleased to say anything definite on the subject. Public meetings have been and are being held to give expression to Moslem feeling in this matter, columns of articles have been written from time to time in almost all the Moslem newspapers in India, questions have been put in the Bengal Legislative Council, but unfortunately as yet to no effect. Any sort of interference with any mosque is a direct violation of the Islamic law, and the paper fails to see why the Government, which is the custodian of the religious rights and liberties of the people, has yet been hesitating to declare the sacred places in question immune from molestation. Will the Government be pleased to make the necessary declaration at an early date and relieve the community of constant anxiety in this connection?

AMRITA BAZAR PATRIKA, 23rd April 1915.

Can political agitation beget anarchists?

368. If political agitation was unknown in India in pre-British days, writes the *Amrita Bazar Patrika*, so was anarchism. Both are importations in this country from the West. Political or constitutional agitation has taken root among a large section of the educated Indians. It must be also admitted that, of late, a microscopic body of half or quarter-educated young men has sprung up who preach and practise violence. The question before us is—do the latter and those who are known as political agitators belong to the same species? Examining some of the acts of the anarchists during the present century it appears that there is a class of people who commit murders without motive, or under the influence of fanciful motives. Individuals of this type first appeared in India in 1908, where they were previously utterly unknown. They could not, however, grow on Indian soil, and the handful of men who resorted to this sort of crime have been practically stamped out of the country, though the evil may yet be lurking here and there, and startle the public now and then by its sudden appearance. Now is it possible for a constitutional political agitator to be converted into an anarchist? In other words, can an anarchist be the product of political agitation? It is not possible that the assassin can be evolved out of the political agitator, as their respective methods of carrying out an idea are as different as the two poles

asunder. Those who preach violence and those who preach constitutionalism cannot be blended together. If the latter look upon the former with pity, the former have nothing but contempt for the latter. Now what is a nihilist or an anarchist? He is a freak of nature—he has no fear of death, a feeling which nature has implanted in every human breast. Take an Indian, teach him to hate the rulers from his very infancy, instil in him that a patriot must have no fear of death, and all that, and by such a training the utmost that one can do is to create a secret enemy of the Government, but never a live anarchist. The present generation of rulers in this country have done only unmitigated harm both to themselves and the people by their policy of suspicion and repression. Their wise predecessors permitted the utmost freedom of speech both in the press and on the platform. They did it as much to benefit the country as to benefit the administration. How can the people grow unless they are allowed to express their hearts freely, nay, fearlessly, and how can alien rulers govern a country well without knowing the feelings and wishes of its inhabitants? It is through a free press and free platform that the rulers here can feel the pulse of the people and read their minds. By practically extinguishing this beacon light they have now to grope their way through cimmerian darkness and commit many a serious blunder by relying on the secret reports of their spies and informers, with the result that the country is seething with discontent and no one feels himself safe from the clutches of the Criminal Investigation Department.

BENGALEE.
27th April 1916.

The *apologia* for the Public Safety Act.

369. Commenting on a leading article in the *Statesman* entering upon an elaborate defence of the extension of the Public Safety Act to Bengal, the *Bengalee* says it is an official apology and is evidently officially inspired. The *Statesman* is compelled to admit that political exigencies do not call for the extension of the Act to the majority of the districts. In by far the greater number of the scheduled districts, it says that "more summary methods are necessitated by the epidemic form which ordinary crimes have assumed." The *raison d'être* for the application of the Act to the majority of the Bengal districts therefore disappears. The Act was intended to meet a special class of offences which, it was officially held, the ordinary laws were unable to cope with; but now this extraordinary law is applied to ordinary cases of crimes. Executive authority in all countries has an innate tendency to have short cuts to accomplish its ends. These summary methods are perilous to the public liberty. For apart from the injustice which they may sometimes perpetrate in individual cases, they create a predilection in the official mind for summary methods and for the suspension of that law and procedure which are the safeguards of popular liberty. The case of Bakarganj and the prevalence of dakaities in that district are referred to in support of the extension of the Act to Bengal. Admitting all the facts of the *Statesman* and even the inferences, the journal asks; Where is the justification for its application to the majority of the Bengal districts? Bakarganj is a district by itself. In many respects it is unique. Surely an argument based upon one district, with conditions that are peculiar, cannot apply to all the Bengal districts. But the conclusions which the *Statesman* draws from the state of things as prevalent in Bakarganj are fallacious even in their application to that particular district. The communications in the district are insufficient, the roads are bad, the police is a small force. How the creation of a special tribunal will, under the conditions, prevent dakaities or lead to the detection of the dakaits, is one of those riddles which the *Statesman* alone with its official inspiration can solve. What is wanted in Bakarganj is not a special tribunal or a summary procedure, but good roads, easy communication and an efficient police. The dakaits must be caught before they can be tried. The *Statesman* perceives the weakness of its own argument, and thus tries to meet it. "It is true," says that journal, "that the creation of special tribunals will not enable the police to catch the dakaits more easily, but will do something to ensure that miscreants are convicted when caught." The *Bengalee* points out that dakaits, when caught, have invariably been convicted. The official defence of the extension of the Act to Bengal though the columns of the *Statesman* is lame and halting. Conscious of its weakness, this paper follows the old adage and abuses its opponents. "Doubtless," it remarks, "there will be some outcry against the application of the

Defence Act to Bengal. Some minds are so constituted that their sympathies are always with the criminal rather than with the victims." To criticise a bad Act and to protest against its application is, in the opinion of the *Statesman*, to show sympathy with criminals. All Bengal (the Indian part of it) is opposed to the Act. Are they all in sympathy with the dakaits? The journal asks whether the *Statesman* has a greater stake in the country, or is likely to lose more from the depredations of the dakaits, than the Indians.

AMRITA BAZAR PATRIKA, 27th April 1915.

How the death penalty can be abolished from India and England.

370. It must be gratefully acknogledged, writes the *Amrita Bazar Patrika*, that the law relating to murder is more humane in India than in England. There the Judge has no option but to condemn a prisoner to death when he is convicted of murder. Here the Judge can either send him to the gallows or transport him for life. Now a life-long imprisonment in the dreary Andamans is not much lighter punishment than hanging by the neck. Why are not then all the death sentences, barring a few very gross cases, commuted to transportation for life? Thus without hurting the majesty of the law in the slightest degree, the number of death sentences can be reduced to a large extent in this country. Such an arrangement will certainly not cause any disruption of society. As a matter of fact, the administration of those countries which have abolished capital sentence altogether have not fallen to pieces. Here is a way in which capital sentence may be quietly abolished both in India and England. In Greece, it is said, the Government was forced to put a stop to the punishment, because no hangman would agree to perform his odious function, because the Greek public was convinced that death penalty was not only cruel but unnecessary. Now in India, if a plebiscite could be taken on the question of death sentence *versus* transportation for life, the whole Indian nation to a man would vote for the latter. That being so, why should not the Judges here, as a rule, substitute life imprisonment for destroying the life of one of God's creatures? If such Judges are not found here, let the Local Governments exercise their prerogative of mercy in the case of all criminals condemned to death. This reform can also be at once carried out in England by empowering the British Judges to pass either capital sentence or life imprisonment on a prisoner convicted of murder.

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